THE

Harbinger of Light.

A

MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM, AND THE HARMONIAL PHILOSOPHY.

"*Dawn approaches, Error is passing away, Men arising shall hail the day.*"

No. 46. MELBOURNE, JUNE 1st, 1874. PRICE SIXPENCE.

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As we glance over the many peculiarities of Spiritualism, it seems to be so various, so multiform in its manifestations as to defy classification; but a closer and steadier gaze shows it always under a twofold aspect, the scientific or the religious. To some minds it is either the one or the other of these, according to their own individual bias; but none can apprehend it truly or judge it justly who are not able to view it under both these aspects. He to whom it is only a science can never justly estimate its value to the human heart, its power to soothe and to ennoble, to make men calm in trial, patient in grief, and brave in danger. Such a one is not to be trusted as a prophet of its future influence in the elevation of the human race, and should not pretend to judge of its worth to the suffering units of humanity. Least of all should he be expected to answer the *cui bono* question, so often asked. Equally one-sided and incomplete is he to whom it is but a religion, as blindly accepted and as superstitiously followed as if it claimed infallible authority. Alas for such a one! He can never taste its full sweetness nor enter into its full freedom. There are many such, too. Unfortunately, in the present general low state of mental training, there are very many whose faculties are so imperfectly developed as to allow them free play only on the emotional side of their nature. "Blind leaders of the blind, shall they not both fall into the ditch?" The superstition to which Spiritualism is degraded by such minds is not many shades better than the superstitions of byegone ages. This state, however, is happily only the result of incompleteness of education, and is never proper or essential to the individual. Its cure lies in the more accurate character and wider diffusion of knowledge. Given that, and there is no fear that Spiritualism will degenerate into a superstition; without it there would be grave ground for apprehension. Injuriously as this lack of intellectual development is affecting many of us at the present time, it is, we are firmly persuaded, a lesser and more curable evil than the utter absence of power to apprehend and duly value the religious element of Spiritualism. This latter defect, however, probably injures the individual himself alone, while believers at large, and the cause in general, reap nothing but benefit from every scientific mind that goes thoroughly into the matter. All honor to the men of science who are brave enough to enter on this tabu subject, and having entered on it are true enough faithfully to report the result of their investigations. Many a learned man, and not a few learned bodies, have taken it up, pursued it closely for some time, then quietly, almost stealthily, laid it aside, and when pressed for an opinion, have declined to publish any. Evidently the courage to wear the crown of martyrdom, to bear unmoved the hootings of the crowd and the scorn of equals, does not always accompany the power to investigate scientific truth. If it did, no doubt the facts of Spiritualism would be sooner classified, coordinated and arranged in scientific form. As it is, with each scientific man who attempts it, paying the penalty of his temerity by personal obloquy, the work must necessarily be done more slowly, but not therefore less fully or less completely in the end. The harvest is, indeed, a wide one that lies before these few reapers, and urgently it needs their labour. Before we can know the full practical value of Spiritualism in our life upon earth, all its seemingly varying facts must be proved and re-proved, under a thousand different circumstances, in order that we may learn and master the laws that govern the intricacies and apparent caprices of spirit manifestation, and the personal peculiarities of mediumship. Over and over again must the same class of phenomena, with their accompanying incidents, be carefully recorded and examined. Over and over again must we meet with failure, disappointment, and error, before we can build the fair temple of Spiritualism into an edifice in which all the world can worship. Thus only has any science ever grown from infancy to a noble maturity. Along this path is still toiling the kindred science of electricity

Thus only grew the young giant, Geology. Still more slowly was raised the beautiful form of Astronomy. To bring our knowledge of Spiritualism to anything like the perfection that we can imagine for it—and where is the science that has not far outstripped all imaginable perfection—is the work of long and patient years. The work as yet done in this vast field is very small, and the workers are few. A score or so of names would cover those who are actually engaged in systematising our knowledge of phenomena in such a manner as to lead us from facts up to laws. They are good men and able that are at the work, indeed; and there is not the slightest reason to fear for the result, but we would fain see more engaged upon it, and a more general recognition among Spiritualists themselves of its vast importance. It is the fashion with some even to run down *physical* manifestations, as being vastly inferior in value to more purely intellectual spirit communications. We cannot share in the prejudice, and we heartily desire to see it disappear from among us. No form of spirit intercourse will be barren of good that is carefully noted, examined, and recorded; of that which is not thus treated much that might be really valuable is allowed to perish, after serving merely to amuse, to please, or to instruct the first recipients. The great results that are following the close, careful observation of men like Crookes and Sergeant Cox, should encourage others to see that this is no mistaken road to knowledge. What we chiefly need among us is study, careful, patient study, and the widest and most varied comparison possible of the phenomena observed. We earnestly call upon all who have leisure and opportunity to aid in this work; the need is great, far greater than is generally supposed; ultimate success is sure, though reached oftentimes through baffling disappointments; and the reward is the developing of and the attaining to truth. We know of no higher incentives that can be offered in any undertaking.

It is the gift of only the few to be able to generalise, and to see through a mass of apparently divergent facts, one great underlying law. But it is the privilege of the many to collect, observe, and record those facts, on which the greater minds may work. To the botanist, no plant is a weed. To the geologist, every pebble has a history. Only let sufficient data be collected among us, and there is no fear but we shall learn at last the great, and probably simple, laws that regulate what now seems shifting, uncertain or unreliable in Spirit Intercourse.

COMMUNICATION.

Dear Friends,—All the possibilities involved in the great cause of spiritualism cannot be brought forth in a day, the high motives and sublime truths which are destined for the guidance and consolation of mankind require the long gestation of successive generations, yet, in the length of time which it has taken to work certain vital principles into the heart of society, you can find no reason for discouragement and despair. No, dear friends, you discern—and not the less clearly for the strife which has accompanied the process—an unmistakable impress of superhuman origin, and the sure pledge of immortal duration, which you could not attach to effects of more rapid and more hasty development. What a contrast! between the shallow theories of orthodoxy based on the most obvious experiences of mankind, and the deep consciousness appealed to, the vast question opened, and the elements of infinity recognised in every conception and in every attempted realisation of the grand principles of Spiritualism. Dear friends! love one another, let it be your constant endeavor to imitate the example set you by Christ, a spirit of self-sacrificing love, a life of surpassing purity and benignity, constituting one unbroken act of self-sacrifice to the highest moral ends, and the trust, the sympathy, which it inspires might well be the principle of the world's redemption, it is our belief that Christ's was a perfect life, as perfect as mortal could be, that by self-surrender to God he had overcome all the power of moral evil, and passed into a very high state of happiness; strive like Him my friends and have faith in Him who is the Father of all so that you may be brought under the protection and blessing of a sovereignty, which is raised far above all the changes of this perishable world, a sovereignty absolute infinite and eternal. Dear friends, you are approaching an era fatal to all orthodox pretentions, when the human mind under the combined influence of reason and conscience and guided in its onward course by the mingled lights of past experience and modern discovery, will surrender itself to the free service of the spirit of love and holiness as it came from the lips of Jesus of Nazareth. Dear friends, good night.

H.R.

Sandhurst.

Poetry.

AN ODE TO THE ALMIGHTY:

BY DERZHAVIN, A RUSSIAN GENTLEMAN—BORN 1763.

[This poem has been translated into the Japanese, Chinese, and Tartar language, and is hung up—embroidered with gold—by order of the Emperor, in the temple of Jeddo; and written on silk and suspended in the Palace of Pekin.]

O Thou Eternal One! whose presence bright
All space doth occupy—all motion guide;
Unchanged throughout Time's all devastating flight;
Thou only God; There is no God beside;
Being above all things! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with THYSELF alone,
Embracing all—supporting—ruling o'er;
Being whom men call God—*and know no more!*

In its sublime research, Philosophy
May measure out the ocean-deep—may count
The sands, or the sun's rays. But God! for Thee
There is no weight nor measure; none can mount
Up to Thy mysteries! Reason's brightest spark—
Though kindled by Thy light—in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost, ere thought can soar so high—
Even like past moments in eternity.

Thou from the primeval nothingness did'st call
First chaos, then existence: Lord on Thee
Eternity had its foundation:—all
Sprung forth from Thee: of light, joy, harmony,
Sole Origin:—all life, all beauty Thine,
Thy word created all, and doth create;
Thy splendour fills all space with rays divine,
Thou art, and wert, and shalt be! glorious! great!
Life-giving, life-sustaining Potentate.

Thy chains the unmeasured universe surround:
Upheld by Thee, by Thee inspired with breath;
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee;
And as the spangles in the sunny rays,
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand
Wander unweary through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light,—
A glorious company of golden streams—

Lamps of celestial order, burning bright—
Suns lighting systems with their joyful beams?
But Thou to these are as the moon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
What are ten thousand worlds compared to Thee?
And what am I then? Heaven's numbered host,
Though multiplied by myriads and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness—is a Cypher brought
Against infinity! What am I then?—Nought.

Nought! But the effluence of Thy light divine
Pervading worlds, hath reached my bosom, too:
Yes! in my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew.
Nought! but I live, and on hope, pinions fly
Eager towards Thy presence: for in Thee
I live, and breathe, and dwell; aspiring high
Even to the throne of Thy divinity,
I AM, O God! and surely THOU MUST BE!

Thou art! directing, guiding all. Thou art!
Direct my understanding, then, to Thee;
Control my spirit—guide my wandering heart.
Though but an atom 'midst immensity,
Still I am something fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit land!

The chain of being is complete in me,
In me is matter's last gradation lost
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave! a worm, a god!
Whence came I here, and how? so marvellously
Constructed and conceived! unknown? this clod
Lives surely through some higher energy?
For from itself alone it could not be!

Creator! Yes—Thy wisdom and Thy word
Created ME. Thou source of life and good
Thou Spirit of my spirit, and my Lord!
Thy light, Thy love, in all their plenitude,
Fill'd me with an immortal soul, to spring
O'er the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—To Thee—its Author Thee

O thought ineffable! O vision blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek Thy presence—Being wise and good
'Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The Soul shall speak in love its gratitude.

A GUIDE TO SPIRITUALISM.*

Mr. Tyerman's book has come at an opportune period, the recent visit of Mr. Foster has aroused an interest in the minds of many to know something more of the phenomena, as well as the Philosophy of Spiritualism. Few are sufficiently interested by the exhibition of one phase of phenomenal Spiritualism to go into a course of study of the subject at once, as a rule they have no idea of the scope of it, and the bringing forward of bulky volumes treating the subject sectionally, would intimidate them at the outset. This little book however contains within its covers, arguments, testimony, and a sufficient exposition of the philosophy of Spiritualism, to induce the thoughtful reader to pursue his investigations. The concluding chapters are devoted to a consideration of and answer to popular objections, and instructions to investigators in the formation of Circles, &c. The book is well written, capitally got up, and deserving of a large circulation.

*A Guide to Spiritualism, or reasons for investigating the subject, and an exposition and defence of its phenomena and teachings. By J. Tyerman.

A SEANCE AT THE ENERGETIC CIRCLE, SANDHURST.

On Sunday evening, the 17th May, the above circle met in the usual place at seven o'clock, the hour of meeting being changed from half-past seven to seven during the winter months. Although a drizly rain was falling at the time, there were thirteen members present. After the usual voluntary on the organ, and the previous minutes were read and confirmed, all hands were joined and the light put out. "The Lord's Prayer" was then said and the circle sang "Shall we gather at the river." Mr. D. reported that his hand was passed several times over a large male hand, warm to the touch, and like natural hair on it. He also felt the wristband of the sleeve of a coat. He thought it was the vice-chairman's, but that gentleman said that his hand had been in that of the entranced medium all the time, and had not been touched by any other hand. All hands were still joined. The circle now sang "Home of the Angels," when Mr. W. reported that during the singing of it, his hand had been taken by a hand and placed on a face close to the floor, which he thought was the lady medium's, but Mrs. R. vouched that she was beside her all the time. Then the male medium came to him—the female medium being touched for at the other side of the circle—and placed his hand upon the head and face of a female spirit draped, which he felt so plainly that he declared that it was not the features of any lady in the room. In a little the female medium came to him and he felt a precisely similar face through her. On hearing this report, the chairman said he was happy to be able to corroborate it in every particular, and to add that he had not only felt the turbaned head and face, but the entire bust of a full-grown female spirit. To the amazement of all present, first one and then another of the members gave in similar reports, all present having felt it, except one, and Katie King said she should feel it too, as they were in power tonight and the circle in harmony. One of the members who felt it, said he was not thoroughly satisfied, as it had, in his case, been done so quickly. The circle then sang "I will arise," and at the close, the lady who had not previously felt the materialized spirit face, now reported that she had felt it very plainly, and Mr. S., who doubted previously, was allowed to feel it also, and was, as all the circle now were, thoroughly satisfied of its genuineness. Katie King—per her medium—said "all have felt my form to-night, and if any are not satisfied let them speak." But all expressed themselves fully satisfied, the test of a separate and distinct personality, apart from either of the two mediums, being the most complete ever given in this circle. All present were much pleased. John King said—"One thing is alone wanted to insure complete success, namely, harmony. To be as one; and until you are so, you will never see the spirits. If you were all as one, you might see us in one night." King then addressed the circle through the chairman, pointing out to all the necessity of attending to their instructions, and allowing no one to sit with them who was not in harmony with them. He said when any left of their own accord they should not be allowed to come back, and no new members should now be allowed in, as they tended to lessen the influence. King continued—"Did I not tell you long ago that you would have much to put up with?" During the seance several were touched by spirit hands, and small lights and white cloudy figures were seen in various parts of the room. At one time, King scented the room with the most delicious perfume, and cold breezes played over the faces of some of the members. King also levitated his medium, the toes of his boots touching the head of one of the sitters. We were then told to sing, as King was about to show his light. At the previous sitting on Friday evening, the light seemed to rise from the floor and gradually assumed a luminous appearance, a smaller light being seen a little beneath it, which Katie said was hers, and one or two saw a white form standing close to the medium. But the one tonight was seen by the chairman, when first visible, to rise from behind the medium's head, to be like a dim globe of light, and then to gradually

assume a more brilliant hue. It was shaped on this occasion like a cake of tobacco, and inside the white gauze, with which it was covered, there appeared the fingers of a hand perfectly visible to most of the members. The light burned for about eight or ten minutes, was waved up and down in time to the music, and at one time appeared on the opposite wall to where the medium was seated. One or two also saw a white form close to the light, but no features were seen.

The seance was then brought to a close. Katie King, in accordance with a previous promise, gave the lady organist a lock of her hair, and then made this remark—"This night fortnight," but without vouchsafing any explanation of her meaning, The spirits then awoke the mediums, the circle sang the Evening Hymn with the organ accompaniment, and then adjourned, highly gratified with the manifestations.

THE CHAIRMAN.

Sandhurst, 18th May, 1874.

KNOWLEDGE THE SAVIOUR OF THE WORLD.

By H. T. Child, M.D.

It is reported of Solomon, the reputed wise man of the Jews, but who, if all the story left in regard to him is true, must have been exceedingly ignorant of the laws of physiology in his family relations, said, "Give me more wisdom and knowledge." It is an old and trite axiom, that "knowledge is power." Knowledge is the key to all the mysteries of the universe; knowledge banishes fear and in the room thereof gives us confidence and trust; it is the lever of Archimedes that lifts the world in every department of life its power is known and recognised of all men.

The scholar and the philosopher live eternally in the hearts of the people. Ignorance may raise its head and by its unmeaning noise attract attention for a time. Ignorance is the only Devil there is, or ever has been, among mankind; it has conjured up all the frightful demons that have tormented humanity. It is the mother of fear, hatred, and revenge.

The true philosopher inspired with profound wisdom, and living in accord with the principles of justice, knows no fear in any department of life. Ignorance of the real condition of our fellow men, lays the foundation for suspicion and hatred. When we rise to the plane of supernal wisdom, we shall discover that the hatred even of the evil doer, comes from ignorance of the causes which impel them to acts, that are just as natural results of their conditions as are those which we realise as higher and better acts. Ignorance leads to revenge and a desire to punish our fellow beings, forgetting the great fact that law governs in the universe of matter and of mind; that from the smallest atom of matter to the largest and most majestic orb in space, each and all are under the eternal and irrevocable grasp and control of fixed and unalterable law, from which nothing possibly can escape,—not a sparrow or a mote can fall to the ground, and the very hairs of our head are numbered by this. We cannot escape this, turn as we will, and do what we may—we are always and forever under the stern and unflinching dominion of law. Neither God nor man can atone for, or avert, the penalties of these; nor can they punish us. We shall realise this fully when we have acquired that true wisdom and knowledge that shows us the grand fact that we are always in the inexorable grasp of infinite law. This simple and apparently self-evident fact will revolutionise society in every department—it will do away with all bitterness, denunciation, and condemnation. Men will learn not only to tolerate but to respect those who differ from them, and the fierce anathemas which have too often disgraced the pulpit and the rostrum, will no more be heard, but in the place thereof, will be given forth truth, philosophy, and wisdom. All departments of society will become educational; our prisons shall not be in name alone, but in reality, *penitentiaries* in which the weak and erring, as the insane, will be restrained only so far as absolutely necessary to protect society, and kindly cared for until they can realise the responsibility that belongs to intelligent immortal beings.

In the light of this wisdom and knowledge the present antagonisms of society, which divide it into classes and castes, will pass away, and the concealment which makes mankind, even those who associate daily and hourly, strangers to each other, and all those feelings which keep up classes and grades in society in antagonism with each other, will give place to that mutual and loving co-operation that leads to an intimate and fraternal knowledge of each other's condition and wants. In thousands of instances to-day there is an impassable gulf between employer and employee, and the latter feels compelled to use every available means, even to doing wrong, to conceal their real conditions and needs from the former, lest they may forfeit their positions. This is all wrong, and if there were a proper understanding between these, how much more would the elevating and purifying influences of kindness and love be exercised by all classes—indeed there would be no such cases as now exist, but in the place thereof, we should have the beautiful and heavenly conditions of mutual co-operation and a desire to help each other continually. The time is coming when mankind will not be able to conceal either their thoughts or their acts as they now do. The spiritual vision of humanity will be so opened that we shall read each other's interior thoughts, and know the real motives that are prompting to achieve. There are souls in the form now that hold this pure relation to each other, and these are the prophets of the good time that is coming, when this experience shall be extended. This is the only thing that will remedy the evils that abound in the world to-day. It will put an end to crime by removing the causes that have produced it.

There is nothing that will so effectually eradicate the tendency to evil, as this soul-communion, clear vision and intimate blending of feeling that bind mankind together in fraternal union. All that is needed to bring these conditions to earth, is to raise mankind to a plane high enough to receive the true benediction of the angel world, and thus to realise the introduction on earth of a condition that has long existed in the Spirit-world not very far from earth.

One of the grand missions of Modern Spiritualism is to teach us that truth and wisdom are the free and untrammeled birthright of the human soul, and that wherever any barrier exists to the full and free conception of these the angel world will earnestly co-operate with mankind in breaking it down. Spiritualism boldly declares that there are no mysteries of godliness, or anything else that are entirely hidden or forbidden; that the only limitation to our knowledge is our own capacity, and this is very greatly under our own control, that each upward aspiration and onward step extends the grasp of the human soul into new and untrodden fields of beauty and of wisdom. As we stand to-day upon the summit of all our experiences, bitter or sweet, we may look back over the blasted hopes and desolated fields, or grand successes and noble achievements, or turning our gaze upward and onward, we may see far grander and more beautiful scenes within the reach of our grasp, calling only for the proper and legitimate use of the faculties which we possess and for which we are responsible.

In the contemplation and measurement of our positions and powers, we shall learn these important facts, that all the well spent hours and energies that we have realised, have lifted us into higher conditions; that every accession to our knowledge has been either a stone or a pillar in the temple which we are sent forth to rear. It is not knowledge alone that is doing this, but its true application, which is wisdom, that is accomplishing these grand results.

There is a vast amount of knowledge in the world, and it has been immensely increased in the last quarter of a century through the influx of Spiritual light and truth, but that which is most important is the practical application of all the knowledge which has come to the world of humanity, so that in the form of divine wisdom, it shall bless mankind by its pure and practical results. This is the highest aim of the angel world, to render practical the knowledge which mankind has received, and thus make it the substantial basis for more. There is a plane of wisdom attainable by mankind in which the

mind is capable of reaching after truth and separating it from the husks of error, and then appropriating it to its use and growth. The labyrinths of the past need not be travelled longer, when we are determined to rise into the realms of the higher and holier life by living up to the very best conditions attainable here. The physical must be trained and educated so that it will assist and not retard the onward march of the soul; then will the triumph of wisdom and knowledge be manifested by the beautiful and rapid progress which the human soul will make, bringing the two worlds into close and intimate relations with each other, so that all the conditions of the higher life that are adapted to this, may be brought into it, and thus make earth a heaven, and bring mankind into the enjoyment of a fruition such as they have never dreamed of.

Let each one endeavour to speed the day by being true to God, to humanity, and to ourselves, and by acquiring all the knowledge we can, and seeking for that divine aid which will enable us to convert it into wisdom and thus render it practical for the blessing of humanity.—*R.P. Journal.*

MARRIAGE OF A LADY MEDIUM.

In our last issue there appeared an interesting account of the baptism of a child by the spirit Katie King, who is one of the controlling spirit-guides of a young lady medium at the Energetic Circle, Sandhurst. In this number we have the pleasure of giving an epitome of a still more interesting ceremony at the same circle, namely, no less than the presentation of a testimonial to the lady medium, Miss Graham, and her subsequent marriage at All Saints' Church to another member of the circle, Mr. Abraham Richardson. On its becoming known to the members of the Energetic Circle that Miss G. was about to be married, they one and all determined to present her with a testimonial. Accordingly, on Friday evening, the 1st of May, and at the close of the seance, the chairman, on behalf of the circle, addressing Miss G., said that he had much pleasure in presenting her with a copy, in frame, of the ten Spiritual Commandments, and a purse of sovereigns, as small tokens of the high esteem in which she was held by all the members of the circle. He also presented to her a magnificent bouquet of choice flowers. Miss S. then came forward and placed on Miss G.'s head a beautiful wreath of artificial flowers, proclaiming her Queen of May, all the ladies present presenting her each with a bouquet. Miss G., who was completely taken by surprise, was unable to personally respond, but subsequently sent a kind letter to the circle expressing in warm and appropriate terms her thanks for their kindness. She was married (as will be seen in our advertising columns) on the 4th May, at the Church of England, where a number of friends, in addition to the bridal party, attended to witness the interesting ceremony; and in the evening a very numerous assemblage of friends met at the house of Mr. and Mrs. W. (the bride's friends) to celebrate the happy event in due style. The festivities, which came off with great *eclat*, were kept up until past 3 o'clock on the morning of the 5th, all being much gratified with the evening's entertainment. Mr. and Mrs. Richardson attended the circle on last Sunday evening for the first time since their marriage, and received the hearty congratulations of all the members, of whom there was a large attendance. May the good angels ever watch over them, and strew their wedded path with flowers, those beautiful emblems of truth, purity, and happiness.

D.

15th May, 1874.

THE LIGHT SPREADING.

A correspondent from Brisbane ordering extra copies of the *Harbinger*, says:—"I can assure you the paper has not belied its name, for it has truly been the Harbinger of Light to me, as well as two of my friends to whom I lend it." Unsolicited communications of this kind, help and encourage us in our rather up hill work. Our subscription list for the neighbouring colonies is enlarging.

AN ESSAY ON LIFE, ITS ORIGIN AND OBJECTS.

BY HENRY T. CHILD, M. D.

CHAPTER V.
VEGETABLE LIFE.

On the uses of Flowerless Plants to Man, and in the Economy of Nature.

We have already spoken of the law of Isomerism, but as technical terms are, when not fully understood, rather calculated to bewilder the mind than to render the subject more clear and plain, we shall lay these aside as far as possible, and in this case call this the law of Order, or the orderly arrangement of elements and compounds.

This law is of universal application, and lies at the basis of every movement of progression. First, in the mineral kingdom, it operated in arranging elements and compounds in crystalline forms, and refining and elevating all the matter on this plane; then, in the vegetable world, performing still higher functions, arranging and progressing matter into finer and better conditions; and in the animal kingdom the same beautiful law of order has ever been silently but incessantly working; and to each and every living thing in all the countless ages of the past has come, and in the eternal now, comes the deep toned and prophetic inspiration of God, saying ever, "set thy house in order, for thou shalt die."

Not alone in the broad domain of life, but everywhere in the vast universe the law of order and of progress are one and the same. Herein lies the grand distinction between the civilized man and the savage; the luxuries, refinements, and comforts of the one, are only denied to the other because he does not know how to arrange and combine the elements and materials which are around him so as to produce them. Art, with her million conquests over matter, is but the working of this great law; the labours of genius in sculpture, in "pillar and temple, in altar and obelisk," in everything, are but grand and glorious reunions and forms of matter which are as old as the universe itself. The steam engine, that wonderful machine that, through the guidance and development of human intellect, is now doing the work of so many millions of human hands, is but the chaining and bringing into order, a power that in the primeval days, in earthquakes and volcanoes, played such fantastic tricks as made old earth shake and tremble from pole to pole, from centre to circumference.

In our last chapter we were speaking of the use of fungi. These play an important part in the economy of Nature, in renovating and purifying the air, and preparing the soil for higher and better conditions of vegetable and animal life. They exist almost everywhere; thousands of recognised species are known. Badham says: "To enumerate but a few of those of the microscopic kinds; (there are some which the arms could scarcely embrace); the *mucor mucedo* that spawns upon our dried preserves; the *ascophoru mucedo* that makes our bread mouldy; the *uredo sagetum*, that burns Ceres out of her corn fields; the *uredo rubigo*, whose rust is still more destructive, and the *puccinia graminis*, whose voracity sets corn laws and farmers at defiance, are all funguses. So is the gray *monilla*, that rots and then fattens upon our fruits; and the *nucor herbariorum*, that destroys the careful gleanings of the pains-taking botanist. When our beer or vinegar becomes mouldy, the mother of the mischief is a fungus. If pickles acquire a bad taste, if ketchup turns ropy and putrifies, funguses have a finger in it all! Their reign stops not here; they prey upon each other; they even select their victims! There is the *myrothecium viride*, which will only grow upon dry agarics. The *macor crysosperinus* attacks the flesh of a particular *Roletus*; the *sclerotium cornutum* which visits some other moist mushrooms in decay. There are some *xylomas* that will spot the leaves of the maple, and some of those of the willow exclusively. * * * * * *
The *racodium* of the low cellar, festoons its ceilings, shags its walls, and keeps our wines in bonds, while the *geastrum* has been found suspended on the very highest pinnacle of St. Paul's. The close cavities of nuts, afford concealment to some species; others, like leeches, stick to the bulbs of plants and suck them dry; these pick timber to pieces as men pick oakum; nor do they con-

fine their selective ravages to plants alone; they attach themselves to animal structures and destroy animal life; the *a oxygena equina* has a particular fancy for the hoofs of horses, and for the horns of cattle, sticking to these alone; the abdomen of the tropical fly is liable, in autumn, to break out into vegetable tufts of fungous growth; and the caterpillar to carry about a *clavaria* larger than himself. The fungous disease called *muscardine* destroys many silkworms, and the vegetating wasp, of which everybody has heard, is only another mysterious blending of vegetable with insect life. Funguses visit the wards of our hospitals, and grow out of the products of surgical diseases. Where then are they not to be found? Do they not abound like Pharoah's plagues, everywhere? Is not their name legion, and their province ubiquity?"

Almost every form of decaying vegetable or animal matter becomes a nidus, or point on which some of these fungi are developed, and in which they arrest and modify the putrefactive process, and lock up in their own organisms, often in a harmless condition, elements and principles which, if left free in the atmosphere and on the earth, would generate disease and pestilence. The operation and influence of poisonous vegetables, reptiles, and animals, in changing the atmospheric and other conditions of our globe, is but little understood. When the light of science has revealed more of these mysteries we shall probably find that this chapter in God's inspired volume, from which we have so long been disposed to turn in disgust, contains some of the most interesting and important lessons that are to be found in that volume. Are not these chosen instruments in the Divine Hand, for the purpose of gathering up those deadly exhalations which necessarily exist in a progressive world, and having concentrated them, finally removing them altogether from the fair face of nature?

Next in order we shall consider the Lichens, a class analagous to some of the Algæ, though of very different habits, the one growing in the water, and being soft and succulent, and the other growing in the air, and being dry and crisp. The lichens alway grow upon trees, fences, rocks, &c., exposed to the light and air. There are a great variety of these; almost every tree, rock, or old fence, has more or less of them attached firmly to its surface. Their color varies; it is generally of a pale grayish green. They are dry on the upper surface, and have root-like fibres from the under surface, some of which absorb moisture from the atmosphere and the elements of nutrition, while others fix the plants firmly and securely upon the substance to which they are attached. They are propagated by spores, and manifest a power of choice in selecting their place of attachment.

Thus, in the autumn and winter season, a southern exposure is selected, in our latitude, while in the spring and summer this selection is not made. It has been supposed that some of these plants could prognosticate the character of the season and place themselves in a position to be protected from the most severe weather. There are very many beautiful and interesting forms among these humble plants, and some of them are quite useful to man and animals. The *cenomyce rangeferina*, of Lapland and Greenland, "is the lichen which, for the greater part of the year, and especially in winter, is the support of vast herds of reindeer, in which consists all the wealth of the Laplanders. "No vegetable," Linnæus tells us, "grows throughout Lapland in such abundance as this, especially in woods of scattered pines, where, for many miles together, the surface of the sterile soil is covered with it as with snow. On the destruction of forests by fire, when no other plant will find nutriment, this lichen springs up and flourishes, and after a few years acquires its greatest size. Here the reindeer are pastured, and whatever may be the depth of snow during the long and severe winters of that climate, they have the power of penetrating it, and obtaining their necessary food."

Another of these, the *cetraria islandica*, an arctic plant which, however, grows as far south as our latitude, is used as an article of food, "being boiled in broth or milk, after being freed of its bitter taste by repeated soaking in water, or dried and made into bread." Immense quantities are gathered in Norway and Iceland, not only for sale but for home consumption, as an article of common food. These plants grow to the height of two or three inches, and have a rugged, bushy aspect. The bitter quality being extracted by steeping, it is then dried and reduced to a powder and made into cakes. The natives are very fond of these and "confess that a bountiful Providence sends them bread out of the very stones."

Another of these plants furnishes a purple dye; it is the *lecanora*, of which there are several varieties. The *L. tartarea* is the famous cudbear; so called after a Mr. Cuthbert, who first brought it into use. It is employed to produce a purple for dyeing woollen yarn. It is imported largely from Norway, where it grows abundantly; it is also found in Scotland, and many an industrious peasant gets a comfortable living by gathering this lichen and sending it to Glasgow. These plants are epiphytes, and do not injure those substances on which they grow. They are auxillaries to the other cryptogamia in producing changes on the surface of the earth. Closely allied to these, and connecting them with the mosses, are the liverworts, hepatiæ, but they present so few distinctive characteristics that we need not notice them further.

Next in order, we find the beautiful family of the Mosses, *Musci*. These little plants are very common and widely diffused; they are numerous in cold and damp situations, growing mostly in the shade, in woods, and upon the protected sides of rocks. They are among the most beautiful of the Cryptogamia, and have attracted more attention than any other of this class. They are winter plants, reviving in humid air, abundant about the poles, rare at the equator. They cover the mountains of the earth as high as the limits of perpetual snow, growing in patches. They clothe the most barren spots with verdure, preserve trees from heat and cold, prepare the earth for nourishing more perfect plants, and fill up bogs and morasses with vegetable matter. They are more subservient to the economy of nature than to the purposes of man. Their color is mostly of a beautiful dark green, some are purple, and when dried, gray. Their organisms are very fine and delicate, some so small as to require a magnifying glass to see their construction. They may be found at all seasons, but are more common in winter and early spring. Some grow on old roofs, and cause the decay of the wood; the *Tortula ruralis* may be found on almost any old roof. In dry seasons they become crisp, but a slight shower will revive them. A few are considerable in size, even reaching the length of two feet; one (*Polytrichum commune*) is used in making brooms and hassocks; in Lapland it is very valuable. Linnæus says, "The Laplanders cut out a service of this moss, as large as they please, for a bed, separating it from the earth beneath; and although the shoots are scarcely branched, they, nevertheless, are so entangled by the roots as not to be separated from each other. This mossy cushion is very soft and elastic, not growing hard by pressure; and if a similar portion is made to serve as a coverlet, nothing can be more warm and comfortable. The natives fold their bed together, tying it up into a roll that it may be grasped by a man's arms, and thus, if necessary, carry it with them to the place where they mean to sleep the night following. If it becomes too dry and compressed, its former elasticity is restored by a little moisture." Dried mosses are used for making cushions, mattrasses, &c.

Three of the four remaining orders of Cryptogamia do not require much consideration. The *marcilaceæ*, of which there are very few plants, as the quillwort and pillwort, both of which are only two or three inches high, and grow under water; the *lycopodineæ*, also a small family, including the club mosses and the *equisetaceæ*, or horse tail. This is a peculiarly harsh and brittle plant; it grows in marshy places and is sometimes used for scouring; it has the property of taking up a considerable quantity of silicia or flint, and combining in its organism more of this than any other known plant. The *equisetæ* have been used in medicine on this account, it being a homœopathic remedy for certain forms of gravel. It is probable that the real object of this plant is to raise this silicia into an isomeric condition, to fit it for the systems of other plants and for animals.

The only remaining order, the Ferns, is the highest and most important of all the cryptogamia, being not only the most perfectly organised, but the one which

has left the most permanent autobiography in those most valuable and interesting records, the coal beds.

It is in the domain of Nature that these lichens and mosses perform their great work as ministering angels, carrying blessings from our common Father's hand to our mother earth. The lichens are the John the Baptists, clothed in rough garments, crying in the wilderness to the very rocks, "repent, for the kingdom of heaven is at hand"—"harden not your hearts as in the day of provocation," when the volcanic fires burned around you; and then, embracing these, like true missionaries, they wait and minister at their sides until the rocks crumble into dust. Then, in the true spirit of the martyr, they offer themselves up as an atonement, giving up their lives, "proving that the blood of the martyrs is the seed of the church;" for behold! out of their mingled remains is born the beautiful church of vegetable life—a church more grand than temple, or fane, that man has erected, being part of that

> "Vast cathedral, mighty as our wonder,
> Whose quenchless lamps the sun and moon supply;
> Its choir the winds and waves, its organ thunder,
> Its dome the sky!"

Who has not worshipped at the shrine of flowers and listened to their sweet music as they "gaze on us, with gentle, child-like eyes;" or stood beneath the lofty old trees, and felt that God was there, and that these were His altars and His priests, ministering ever in tones of gentleness and love!

The Mosses are missionaries to another class of heathen, their labors lie among the wet and cold places, and yet they preach the same great gospel of progression. They work silently but incessantly in preparing the soil, mingling the various elements and compounds together, and making many waste places to blossom as the rose. How beautiful these humble plants fulfil their mission, going where there is no life, seeking only the dreary and waste places, knowing that "the whole need not a physician."

The story of Mungo Park's moss is a beautiful and impressive sermon. In the year 1796 this hardy pioneer was travelling under Africa's burning sun, and on the road from Kooma to Sebidooloo, he was waylaid, stripped and robbed of everything; treasures that to him were invaluable were destroyed before his eyes by rude savages in human form. "After they were gone," he says, "I sat for some time looking around me in amazement and terror. I was in the midst of a vast wilderness, in the depth of the rainy season, surrounded by savage animals and still more savage men. I considered my fate certain; I had no alternative but to lie down and perish; I was five hundred miles from the nearest European settlement." Thus, sad and alone, the big tears rolling down his cheeks, weeping over his forlorn condition, his eye caught the sight of a little tuft of moss (of the *fissidens exilis*) not larger than the end of his finger. It was alive and beautiful, in that desolate place. It was one of God's missionaries, and it found a tongue. But it did not say to him, "thou art a member of a different sect—ye worship at Jerusalem, but we worship at this mountain"—but it spoke thus. "Brother, God is here; He is our Father; He visits me; He feeds me with his dews, and gives me my daily bread, in this lone wilderness; He sent me here to do a work, and while I work he is ever with me; His own hands formed my little stems, and leaves, and seeds; He painted me so beautifully, and now he bids me tell thee, Brother, that He is with thee, and thou must arise and go thy way." When the lone traveller heard this sermon he wept for joy; picking up the little moss, he started, and in a few hours he came to a small native village, where he found friends, no more true, but in human form. Thus are these little ones ever preaching to us when we can hear them, but to many, trials seem necessary to open their ears.

> "Yet I believe in each affliction
> There lies a hidden benediction."

WE understand that the "Aurelia" Association is undergoing an entire re-cast, and that a number of members from New Zealand are expected to arrive here in a few weeks, for active service.

A SEANCE AT MR. SERJEANT COX'S.

THE following is an extract from the second volume of Mr. Serjeant Cox's "*What am I?*" published last week by Messrs. Longmans:

"On Tuesday, June 2nd, 1873, a personal friend, a gentleman of high social position, a graduate of Oxford, came to my residence in Russell-square to dress for a dinner party to which we were invited. He had previously exhibited considerable power as a Psychic. Having half-an-hour to spare we went into the dining-room. It was just six o'clock and of course broad daylight. I was opening letters; he was reading the *Times*. My dining-table is of mahogany, very heavy, oldfashioned, six feet wide, nine feet long. It stands on a Turkey carpet, which much increases the difficulty of moving it. A subsequent trial showed that the united efforts of two strong men standing were required to move it one inch. There was no cloth upon it, and the light fell under it. No person was in the room but my friend and myself. Suddenly, as we were sitting thus, frequent and loud rappings came upon the table. My friend was then sitting holding the newspaper with both hands, one arm resting on the table, the other on the back of chair, and turned sideways from the table, so that his legs and feet were not under the table but on the side of it. Presently the solid table quivered as if with an ague fit. Then it swayed to and fro so violently as almost to dislocate the big pillar-like legs, of which there are eight. Then it moved forward about three inches. I looked under it to be sure that it was not touched; but still it moved, and still the blows were loud upon it.

"This sudden access of the force at such a time and in such a place, with none present but myself and my friend, and with no thought then of invoking it, caused the utmost astonishment in both of us. My friend said that nothing like it had ever before occurred to him. I then suggested that it would be an invaluable opportunity, with so great a power in action, to make trial of *motion without contact*, the presence of two persons only, the daylight, the place, the size and weight of the table, making the experiment a crucial one. Accordingly we stood upright, he on one side of the table, I on the other side of it. We stood two feet from it, and held our hands eight inches above it. In one minute it rocked violently. Then it moved over the carpet a distance of seven inches. Then it rose three inches from the floor on the side on which my friend was standing. Then it rose equally on my side. Finally my friend held his hands four inches over the end of the table, and asked that it would rise and touch his hand three times. It did so; and then, in accordance with the like request, it rose to my hand held at the other end to the same height above it and in the same manner.

With such conclusive proofs before me it is impossible to doubt that there is *some Force, whatever it may be, by which heavy bodies are moved without muscular contact or effort.* What is it, whence it comes, and how it operates in the production of these results, are questions in no way affecting the fact. These problems it is the province of science to solve by experiment when the fact itself is *proved*.

THE KINGDOM OF HEAVEN.

The above is the title of a Spiritual newspaper, a small parcel of which reached us by the Californian Mail. It contains some excellent original matter, on Spiritual, Religious and Social subjects, and is edited by Mr. and Mrs. Cook, both of whom are Mediums. It is published at 7 cents, the Melbourne price being fourpence.

WE have received a pamphlet, "Notes of a Tour in New Zealand" by H. H. Hayter, Esq. The narrative of Mr. Hayter's travels is interesting and pithy, and calculated to induce a desire in the reader to follow in his footsteps. The pamphlet is, we observe, published for private circulation, otherwise it would have been an excellent guide book for intending tourists.

OPENING OF A LYCEUM AT SANDHURST.

We are pleased to report the opening of a Lyceum in connection with the Progressive Spiritualist and Freethought Association, Sandhurst. Our first session on Sunday, 10th May, was principally occupied in the election of officers and leaders, taking the names of the children, their residences, &c., and forming them into groups. The offices were filled thus:—Mr. Martell, conductor; Mrs. Simpson, guardian; Mr. Fletcher, assistant guardian; Mrs. Cattran, guard, and Mr. Cattran, secretary; leaders, Mrs. Mann, fountain group; Mr. Davies, stream group; Mr. Mann, river group; Mr. Quilty, lake group. We have held three sessions, and the number of children has exceeded our most sanguine expectations. We shall on the coming Sunday arrange for three more groups. Our present number on the roll is forty; and from the many earnest inquiries respecting the Lyceum we hope soon to double our numbers. All the officers and leaders, with the children, have taken the following pledge:—"To abstain from all intoxicating drinks, tobacco and snuff." This step is, I believe, in advance of all Sunday School discipline, and we hope to maintain it in its integrity. Our words will take but little effect on the juvenile mind unless our own actions are in accordance with our teachings. To the close observer of human nature those pernicious effects that arise from the evils of drinking, smoking and betting are the great curses of our country and children trained to abhor these evils in their youthful days, will carry those principles into manhood.—*Communicated.*

CHARLES H. FOSTER, THE TEST MEDIUM, IN SAN FRANCISCO.

(*From the San Francisco Chronicle of Jan. 22nd.*)

"When Foster, the Spiritualist medium, first came to this city and hung out his shingle at the Grand Hotel, he was an object of much curiosity. Among those who went to witness the marvellous manifestations which it was claimed were daily made, was a well-known gentlemen, whose name we are not authorised to give. The gentleman had heard of the slip-of-paper trick, and believing that he knew a thing or two more than Foster did, he resolved to play a sharp game with him. Before going to the medium's room, he wrote a name on a slip of paper, which he wrapped and folded tightly in a piece of tin-foil. When he got there, in company with several other friends, he handed the little roll of tin-foil to Foster and awaited results.

The little paper inside the tin-foil contained merely the full name of the gentleman's mother—her maiden and married name. Foster took it, pressed it to his forehead in that dreamy, listless way he has, and then laid it on the table. Presently he said, 'Yes, sir, I have a message for you. There is the spirit of a lady here who wishes me to write you this message.' Here Foster took up a pencil, and with many jerks and quirks wrote:

'Do not remove the remains of your father and myself. Let us rest where we are. Your heart is right, but your judgment is wrong. ———.'

The message was signed by both the maiden name and the married name of the gentleman's mother. The gentleman turned as white as a sheet, for he at once recognised the message as having been written in the name of his deceased mother. He had long been intending to remove her remains and those of his father from an eastern cemetery to his vault at Lone Mountain. He had not thought of the matter at all that day. Foster had not seen him before. Neither Foster nor any one else—not even the gentleman's wife—knew what the mother's maiden name had been, hence the clearness, the strange outline of the message, and above all, the aptness with which it referred to his project with regard to the remains of his parents, gave the astonished gentleman something to think about for days to come.

He did not wait for an answer to his tin-foil puzzle, but started away, very much in the condition of the young man who went to Church to scoff, but finally concluded to remain and pray.

Next day the gentleman met his friend, the Hon. Chas. E. De Long, who had just then returned from Japan. To him he told his remarkable experience of the day before. De Long laughed at him for his apparent credulity, and scouted the idea that spirits had any thing to do with the message. Nettled at this, the gentleman invited Mr. De Long to go with him and see Foster and judge for himself. That night they both, in company with Howard Coit, called at the Grand Hotel, and were shown into Foster's rooms. Mr. De Long was wholly unknown to Foster. They all sat down to the table, and, after Foster had smoked a while at his cigar, he said: 'I can only get one message to-night, and that is for a person named Ida. Do either of you know who Ida is?'

Mr. De Long looked at Foster with rather a startled look, and said: 'Well, yes, I rather think I do. My wife's name is Ida.' 'Well,' said Foster, 'then this message is for her, and it is important. But she will have to come here and receive it.'

This was just enough to excite De Long's curiosity, and after endeavoring in vain to get Foster to reveal the message to him, he consented to bring his wife the next night to receive the important communication in person. Accordingly the next evening the same two, accompanied by Mrs. De Long, were ushered into Foster's parlor. They were soon seated around the table, waiting eagerly for the spirits to arrive. After Foster had smoked for several minutes in silence, he suddenly said: 'The same message comes to me. It is for Ida. This is the lady, is it?' he asked, as of the spirit. 'Oh, you will write the message, will you? Well, all right,' and with this he took up a pen and dashed off the following:

'TO MY DAUGHTER IDA—Ten years ago I entrusted a large sum of money to Thomas Madden to invest for me in certain lands. After my death he failed to account for the investment to my executors. The money was invested, and twelve hundred and fifty acres of land were bought, and one-half of this land now belongs to you. I paid Madden on account of my share of the purchase $650. He must be made to make a settlement.

Your father, ——— VINEYARD.'

Both Mr. and Mrs. De Long sat and heard this communication read with astonished faces. Mrs. De Long knew that in life her father had had business dealings with Mr. Madden, but to what extent, or even the nature of them, she did not know. She was terribly frightened at this *denouement*, for she knew that Foster did not know who she was, nor who her father might have been, and when the communication came in so remarkable a way, the effect upon the whole party may be better imagined than described.

Mr. De Long had just enough faith in the correctness of Mrs. De Long's communication to want to see what there was in it any way. So the next day he called on Mr. Madden, at the Occidental Hotel. Without saying what especial reason he had for asking the question, he asked Mr. Madden if there was not yet some unsettled business between himself and the estate of the late Mr. Vineyard. Mr. Madden thought for a moment, and then he said there was. He said several years ago he and Mr. Vineyard had purchased a tract of land together, and their interest was yet undivided. The land had increased, and was still increasing enormously in value, and he supposed Mr. Vineyard's daughter desired to let her interest lie untouched, which was the reason why the matter had never been settled up. Besides, she had been absent a long time from the country, and was not here to have the matter settled. When informed that Mrs. De Long had only just learned of this investment of her father's, Mr. Madden expressed much surprise. He said he supposed she and her husband and the executors knew all about it, but were simply letting the matter rest for the property to increase in value. Mr. Madden then said that he was ready to make a settlement at any time. This was readily assented to by Mr. De Long, and, accordingly, on Saturday last, Mr. Madden transferred a deed for six hundred and twenty-five acres of the land to Mrs. De Long, her heirs and assigns forever. Having done this, Mr. Madden offered the lady eighteen thousand dollars for the property, but, having been informed that it is worth at least twenty-five thousand dollars, she declined to sell.

Meanwhile Foster is overrun with people anxious to interview their deceased parents for the purpose of finding out if the old folks are quite sure that their estates have been fully and properly settled."

SUPPLEMENT TO THE
Harbinger of Light.

No. 46. JUNE 1st, 1874.

NOTES OF AN ENQUIRY INTO THE PHENOMENA CALLED SPIRITUAL, DURING THE YEARS 1870-73.

By WILLIAM CROOKES, F.R.S., &c.

(Reprinted from "Quarterly Journal of Science.")

LIKE a traveller exploring some distant country, the wonders of which have hitherto been known only through reports and rumours of a vague or distorted character, so for four years have I been occupied in pushing an enquiry into a territory of natural knowledge which offers almost virgin soil to a scientific man. As the traveller sees in the natural phenomena he may witness the action of forces governed by natural laws, where others see only the capricious intervention of offended gods, so have I endeavoured to trace the operation of natural laws and forces, where others have seen only the agency of supernatural beings, owning no laws, and obeying no force but their own free will. As the traveller in his wanderings is entirely dependent on the goodwill and friendliness of the chiefs and the medicine men of the tribes amongst whom he sojourns, so have I not only been aided in my enquiry in a marked degree by some of those who possess the peculiar powers I have sought to examine, but have also formed firm and valued friendships amongst many of the recognised leaders of opinion, whose hospitalities I have shared. As the traveller sometimes sends home, when opportunity offers, a brief record of progress, which record, being necessarily isolated from all that has led up to it, is often received with disbelief or ridicule, so have I on two occasions selected and published what seemed to be a few striking and definite *facts*; but having omitted to describe the preliminary stages necessary to lead the public mind up to an appreciation of the phenomena and to show how they fitted into other observed facts, they were also met, not only with incredulity, but with no little abuse. And, lastly, as the traveller, when his exploration is finished and he returns to his old associates, collects together all his scattered notes, tabulates them, and puts them in order ready to be given to the world as a connected narrative, so have I, on reaching this stage of the enquiry, arranged and put together all my disconnected observations ready to place before the public in the form of a volume.

The phenomena I am prepared to attest are so extraordinary and so directly oppose the most firmly rooted articles of scientific belief—amongst others, the ubiquity and invariable action of the law of gravitation—that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight,—and these corroborated, as they were, by the senses of all who were present, —are not lying witnesses when they testify against my preconceptions.*

But the supposition that there is a sort of mania or delusion which suddenly attacks a whole roomful of intelligent persons who are quite sane elsewhere, and that they all concur to the minutest particulars, in the details of the occurrences of which they suppose themselves to be witnesses, seems to my mind more incredible than even the facts they attest.

The subject is far more difficult and extensive than it appears. Four years ago I intended only to devote a leisure month or two to ascertain whether certain marvellous occurrences I had heard about would stand the test of close scrutiny. Having, however, soon arrived at the same conclusion as, I may say, every impartial enquirer, that there was "something in it," I could not, as a student of nature's laws, refuse to follow the enquiry wheresoever the facts might lead. Thus a few months have grown into a few years, and were my time at my own disposal it would probably extend still longer. But other matters of scientific and practical interest demand my present attention, and, inasmuch as I cannot afford the time requisite to follow the enquiry as it deserves, and as I am fully confident it will be studied by scientific men a few years hence, and as my opportunities are not now as good as they were some time ago, when Mr. D. D. Home was in good health, and Miss Kate Fox (now Mrs. Jencken) was free from domestic and maternal occupations, I feel compelled to suspend further investigation for the present.

To obtain free access to some persons abundantly endowed with the power I am experimenting upon, now involves more favour than a scientific investigator should be expected to make of it. Spiritualism amongst its more devout followers is a religion. The mediums, in many cases young members of the family, are guarded with a seclusion and jealousy which an outsider can penetrate with difficulty. Being earnest and conscientious believers in the truth of certain doctrines which they hold to be substantiated by what appear to them to be miraculous occurrences, they seem to hold the presence of scientific investigation as a profanation of the shrine. As a personal favour I have more than once been allowed to be present at meetings that presented rather the form of a religious ceremony than of a spiritualistic *séance*.

* The following remarks are so appropriate that I cannot forbear quoting them. They occur in a private letter from an old friend, to whom I had sent an account of some of these occurrences. The high position which he holds in the scientific world renders doubly valuable any opinion he expresses on the mental tendencies of scientific men. "Any *intellectual* reply to your facts I cannot see. Yet it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and with all my faith in your power of observing and your thorough truthfulness, feel as if I wanted to see for myself; and it is quite painful to me to think how much more proof I want. Painful, I say, because I see that it is not reason which convinces a man, unless a fact is repeated so frequently that the impression becomes like a habit of mind, an old acquaintance, a thing known so long that it cannot be doubted. This is a curious phase of man's mind, and it is remarkably strong in scientific men—stronger than in others, I think. For this reason we must not always call a man dishonest because he does not yield to evidence for a long time. The old wall of belief must be broken down by much battering."

But to be admitted by favour once or twice, as a stranger might be allowed to witness the Eleusinian mysteries, or a Gentile to peep within the Holy of Holies, is not the way to ascertain facts and discover laws. To gratify curiosity is one thing; to carry on systematic research is another. I am seeking the truth continually. On a few occasions, indeed, I have been allowed to apply tests and impose conditions; but only once or twice have I been permitted to carry off the priestess from her shrine, and in my own house, surrounded by my own friends, to enjoy opportunities of testing the phenomena I had witnessed elsewhere under less conclusive conditions.* My observations on these cases will find their due place in the work I am about to publish.

Following the plan adopted on previous occasions,—a plan which, however much it offended the prejudices of some critics, I have good reason to know was acceptable to the readers of the "Quarterly Journal of science,"—I intended to embody the results of my labour in the form of one or two articles for this journal. However, on going over my notes, I find such a wealth of facts, such a superabundance of evidence, so overwhelming a mass of testimony, all of which will have to be marshalled in order, that I could fill several numbers of the "Quarterly." I must therefore be content on this condition with an outline only of my labours, leaving proofs and full details to another occasion.

My principal object will be to place on record a series of actual occurrences which have taken place in my own house, in the presence of trustworthy witnesses, and under as strict test conditions as I could devise. Every fact which I have observed is, moreover, corroborated by the records of independent observers at other times and places. It will be seen that the facts are of the most astounding character, and seem utterly irreconcilable with all known theories of modern science. Having satisfied myself of their *truth*, it would be moral cowardice to withhold my testimony because my previous publications were ridiculed by critics and others who knew nothing whatever of the subject, and who were too prejudiced to see and judge for themselves whether or not there was truth in the phenomena; I shall state simply what I have seen and proved by repeated experiment and test, and "I have yet to learn that it is irrational to endeavour to discover the causes of unexplained phenomena."

At the commencement, I must correct one or two errors which have taken firm possession of the public mind. One is that *darkness* is essential to the phenomena. This is by no means the case. Except where darkness has been a necessary condition, as with some of the phenomena of luminous appearances, and in a few other instances, everything recorded has taken place *in the light*. In the few cases where the phenomena noted have occurred in darkness I have been very particular to mention the fact; moreover some special reasons can be shown for the exclusion of light, or the results have been produced under such perfect test conditions that the suppression of one of the senses has not really weakened the evidence

Another common error is that the occurrences can be witnessed only at certain times and places,—in the rooms of the medium, or at hours previously arranged; and arguing from this erroneous supposition, an analogy has been insisted on between the phenomena called spiritual and the feats of legerdemain by professional "conjurors" and "wizards," exhibited on their own platform and surrounded by all the appliances of their art.

To show how far this is from the truth, I need only say that, with very few exceptions, the many hundreds of facts I am prepared to attest,—facts which to imitate by known mechanical or physical means would baffle the skill of a Houdin, a Bosco, or an Anderson, backed with all the resources of elaborate machinery and the practice of years,—have all taken place in my own house, at times appointed by myself, and under circumstances which absolutely precluded the employment of the very simplest instrumental aids.

A third error is that the medium must select his own circle of friends and associates at a *séance*; that these friends must be thorough believers in the truth of whatever doctrine the medium enunciates; and that *conditions* are imposed on any person present of an investigating turn of mind, which entirely preclude accurate observation and facilitate trickery and deception. In reply to this, I can state that (with the exception of the very few cases to which I have alluded in a previous paragraph where, whatever might have been the motive for exclusiveness, it certainly was not the veiling of deception), I have chosen my own circle of friends, have introduced any hard-headed unbeliever whom I pleased, and have generally imposed my own terms, which have been carefully chosen to prevent the possibility of fraud. Having gradually ascertained some of the conditions which facilitate the occurrence of the phenomena, my modes of conducting these inquiries have generally been attended with equal, and, indeed, in most cases with more, success than on other occasions, where, through mistaken notions of the importance of certain trifling observances, the conditions imposed might render less easy the detection of fraud.

I have said that darkness is not essential. It is, however, a well-ascertained fact that when the force is weak a bright light exerts an interfering action on some of the phenomena. The power possessed by Mr. Home is sufficiently strong to withstand this antagonistic influence; consequently, he always objects to darkness at his *séances*. Indeed, except on two occasions, when, for some particular experiments of my own, light was excluded, everything which I have witnessed with him has taken place in the light. I have had many opportunities of testing the action of light of different sources and colours, such as sun-light, diffused

* In this paper I give no instance and use no arguments drawn from these exceptional cases. Without this explanation it might be thought that the immense number of facts I have accumulated were principally obtained on the few occasions here referred to, and the objection would naturally arise of insufficiency of scrutiny from want of time.

day-light, moon-light, gas, lamp, and candle-light, electric light from a vacuum tube, homogenous yellow light, &c. The interfering rays appear to be those at the extreme end of the spectrum.

I now proceed to classify some of the phenomena which have come under my notice, proceeding from the simple to the more complex, and briefly giving under each heading an outline of some of the evidence I am prepared to bring forward. My readers will remember that, with the exception of cases specially mentioned, the occurrences have taken place *in my own house, in the light, and with only private friends present* besides the medium. In the contemplated volume I propose to give in full detail the tests and precautions adopted on each occasion, with names of witnesses. I only briefly allude to them in this article,

CLASS I.

The Movement of Heavy Bodies with Contact, but without Mechanical Exertion.

This is one of the simplest forms of the phenomena observed. It varies in degree from a quivering or vibration of the room and its contents to the actual rising into the air of a heavy body when the hand is placed on it. The retort is obvious that if people are touching a thing when it moves, they push it, or pull it, or lift it; I have proved experimentally that this is not the case in numerous instances, but as a matter of evidence I attach little importance to this class of phenomena by itself, and only mention them as a preliminary to other movements of the same kind, but without contact.

These movements (and indeed I may say the same of every kind of phenomenon) are generally preceded by a peculiar cold air, sometimes amounting to a decided wind. I have had sheets of paper blown about by it, and a thermometer lowered several degrees. On some occasions, which I will subsequently give more in detail, I have not detected any actual movement of the air, but the cold has been so intense that I could only compare it to that felt when the hand has been within a few inches of frozen mercury.

CLASS II.

The Phenomena of Percussive and other Allied Sounds.

The popular name of "raps" conveys a very erroneous impression of this class of phenomena. At different times, during my experiments, I have heard delicate ticks, as with the point of a pin; a cascade of sharp sounds as from an induction coil in full work; detonations in the air; sharp metallic taps; a cracking like that heard when a frictional machine is at work; sounds like scratching; the twittering as of a bird, &c.

These sounds are noticed with almost every medium, each having a special peculiarity; they are more varied with Mr. Home, but for power and certainty I have met with no one who at all approached Miss Kate Fox. For several months I enjoyed almost unlimited opportunity of testing the various phenomena occurring in the presence of this lady, and I especially examined the phenomena of these sounds. With mediums, generally, it is necessary to sit for a formal *seance* before anything is heard; but in the case of Miss Fox it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree—on a sheet of glass—on a stretched iron wire—on a stretched membrane—a tambourine—on the roof of a cab—and on the floor of a theatre. Moreover, actual contact is not always necessary; I have had these sounds proceeding from the floor, walls, &c., when the medium's hand and feet were held—when she was standing on a chair—when she was suspended in a swing from the ceiling—when she was enclosed in a wire cage—and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon—I have felt them on my own shoulder and under my own hands. I have heard them on a sheet of paper, held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could devise, until there has been no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means.

An important question here forces itself upon the attention. *Are the movements and sounds governed by intelligence?* At a very early stage of the enquiry, it was seen that the power producing the phenomena was not merely a blind force, but was associated with or governed by intelligence; thus the sounds to which I have just alluded will be repeated a definite number of times, they will come loud or faint, and in different places at request; and by a pre-arranged code of signals, questions are answered, and messages given with more or less accuracy.

The intelligence governing the phenomena is sometimes manifestly below that of the medium. It is frequently in direct opposition to the wishes of the medium; when a determination has been expressed to do something which might not be considered quite right, I have known urgent messages given to induce a reconsideration. The intelligence is sometimes of such a character as to lead to the belief that it does not emanate from any person present.

Several instances can be given to prove each of these statements, but the subject will be more fully discussed subsequently, when treating of the source of the intelligence.

CLASS III.

The Alteration of Weights of Bodies.

I have repeated the experiments already described in this journal, in different forms, and with several mediums. I need not further allude to them here.

CLASS IV.

Movements of Heavy Substances when at a Distance from the Medium.

The instances in which heavy bodies, such as tables, chairs, sofas, &c., have been moved, when the medium has not been touching them, are very numerous. I will briefly mention a few of the most striking. My own chair has been twisted partly round, whilst my feet were off the floor. A chair was seen by all present to move slowly up to the table from a far corner, where all were watching it; on another occasion an arm chair moved to where we were sitting, and then moved slowly back again (a distance of about three feet) at my request. On three successive evenings a small table moved slowly across the room, under conditions which I had specially pre-arranged, so as to answer any objection which might be raised to the evidence. I have had several repititions of the experiment considered by the Committee of the Dialectical Society to be conclusive, v.z., the movement of a heavy table in full light, the chairs turned with their backs to the table, about a foot off, and each person kneeling on his chair, with hands resting over the backs of the chair, but not touching the table. On one occasion this took place when I was moving about so as to see how everyone was placed.

CLASS V.

The Rising of Tables and Chairs off the Ground, without Contact with any Person.

A remark is generally made when occurrences of this kind are mentioned. Why is it only tables and chairs which do these things? Why is this property peculiar to furniture? I might reply that I only observe and record facts, and do not profess to enter into the Why and Wherefore; but indeed it will be obvious that if a heavy inanimate body in an ordinary dining-room has to rise off the floor, it cannot very well be anything else but a table or a chair. That this propensity is not specially attached to furniture, I have abundant evidence; but, like other experimental demonstrators, the intelligence or power, whatever it may be, which produces this phenomena can only work with the materials which are available.

On five separate occasions, a heavy dining-table rose between a few inches and 1½ feet off the floor, under special circumstances, which rendered trickery impossible. On another occasion, a heavy table rose from the floor in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under conditions which I had pre-arranged so as to assure unquestionable proof of the fact.

CLASS VI.

The Levitation of Human Beings.

This has occurred in my presence on four occasions in darkness. The test conditions under which they took place were quite satisfactory, so far as the judgment was concerned; but ocular demonstration of such a fact is so necessary to disturb our pre-formed opinions as to "the naturally possible and impossible," that I will here only mention cases in which the deductions of reason were confirmed by the sense of sight.

On one occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds, and then slowly descended. At another time two children, on separate occasions, rose from the floor with their chairs, in full daylight, under (to me) most satisfactory conditions; for I was kneeling and keeping close watch upon the feet of the chair, and observing that no one might touch them.

The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room. Once sitting in an easy chair, once kneeling on his chair, and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place.

There are at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay, and Captain C. Wynne,—their own most minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever; for no fact in sacred or profance history is supported by a stronger array of proofs.

The accumulated testimony establishing Mr. Home's levitations is overwhelming. It is greatly to be desired that some person, whose evidence would be accepted as conclusive by the scientific world—if indeed there lives a person whose testimony *in favour* of such phenomena would be taken—would seriously and patiently examine these alleged facts. Most of the eye-witnesses to these levitations are now living, and would, doubtless, be willing to give their evidence. But, in a few years, such *direct* evidence will be difficult, if not impossible, to be obtained,

CLASS VII.

Movement of Various Small Articles without contact with any Person.

Under this heading I propose to describe some special phenomena which I have witnessed. I can do little more here than allude to some of the more striking facts, all of which, be it remembered, have occurred under circumstances that render trickery impossible. But it is idle to attribute these results to trickery, for I would again remind my readers that what I relate has not been accomplished at the house of a medium, but in my own house, where preparations have been quite impossible. A medium, walking into my dining-room, cannot, while seated in one part of the room with a number of persons keenly watching him, by trickery make an accordeon play in *my own* hand when I hold it keys downwards, or cause the same accordeon to float about the room playing all the time. He cannot introduce machinery which will wave window-curtains or pull up Venetian blinds 8 feet off, tie a knot in a handkerchief and place it in a far corner of the room, sound notes on a distant piano, cause a card-plate to float about the room, raise a water-bottle and tumbler from the table, make a coral necklace rise on end, cause a fan to move about and fan the company, or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall.

CLASS VIII.

Luminous Appearances.

These, being rather faint, generally require the room to be darkened. I need scarcely remind my readers again that, under these circumstances, I have taken proper precautions to avoid being imposed upon by phosphorised oil or other means. Moreover, many of these lights are such as I have tried to imitate artificially, but cannot.

Under the strictest test conditions, I have seen a solid, self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one present could reach standing on tiptoe, and then gently descend

to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body. During this time the medium was lying back, apparently insensible, in an easy chair.

I have seen luminous points of light darting about and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound. I have had an alphabetic communication given by luminous flashes occurring before me in the air, whilst my hand was moving about amongst them. I have seen a luminous cloud floating upwards to a picture. Under the strictest test conditions, I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. *In the light*, I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about. These, however, more properly belong to the next class of phenomena.

CLASS IX.

The Appearance of Hands, either Self-Luminous or Visible by Ordinary Light.

The forms of hands are frequently *felt* at dark *séances*, or under circumstances where they cannot be seen. More rarely I have *seen* the hands. I will here give no instances in which the phenomenon has occurred in darkness, but will simply select a few of the numerous instances in which I have seen the hands in the light.

A beautifully-formed small hand rose up from an opening in a dining-table, and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that is was as real in appearance as my own. This occurred in the light in my own room, whilst I was holding the medium's hands and feet.

On another occasion, a small hand and arm, like a baby's, appeared playing about a lady who was sitting next to me. It then passed to me and patted my arm and pulled my coat several times.

At another time, a finger and thumb were seen to pick the petals from a flower in Mr. Home's button-hole, and lay them in front of several persons who were sitting near him.

A hand has repeatedly been seen by myself and others playing the keys of an accordeon, both of the medium's hands being visible at the same time, and sometimes being held by those near him.

The hands and fingers do not always appear to me to be solid and life-like. Sometimes, indeed, they present more the appearance of a nebulous cloud partly condensed into the form of a hand. This is not equally visible to all present. For instance, a flower or other small object is seen to move; one person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing at all but the moving flower. I have more than once seen, first an object move, then a luminous cloud appear to form about it, and, lastly, the cloud condense into shape and become a perfectly-formed hand. At this stage, the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving and the flesh apparently as human as that of any in the room. At the wrist, or arm, it becomes hazy, and fades off into a luminous cloud.

To the touch, the hand sometimes appears icy cold and dead, at other times, warm and life-like, grasping my own with the firm pressure of an old friend.

I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp.

CLASS X.

Direct Writing.

This is the term employed to express writing which is not produced by any person present. I have had words and messages repeatedly written on privately-marked paper, under the most rigid test conditions, and have heard the pencil moving over the paper in the dark. The conditions—pre-arranged by myself—have been so strict as to be equally convincing to my mind as if I had seen the written characters formed. But as space will not allow me to enter into full particulars, I will merely select two instances in which my eyes as well as ears were witnesses to the operation.

The first instance which I shall give took place, it is true, at a dark *seance*, but the result was not less satisfactory on that account. I was sitting next to the medium, Miss Fox, the only other persons present being my wife and a lady relative, and I was holding the medium's two hands in one of mine, whilst her feet were resting on my feet. Paper was on the table before us, and my disengaged hand was holding a pencil.

A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness.

My second instance may be considered the record of failure. "A good failure often teaches more than the most successful experiment." It took place in the light, in my own room, with only a few private friends and Mr. Home present. Several circumstances, to which I need not further allude, had shown that the power that evening was strong. I therefore expressed a wish to witness the actual production of a written message such as I had heard described a short time before by a friend. Immediately an alphabetic communication was made as follows—"We will try." A pencil and some sheets of paper had been lying on the centre of the table; presently the pencil rose up on its point, and after advancing by hesitating jerks to the paper fell down. It then rose and again fell. A third time it tried, but with no better result. After three unsuccessful attempts, a small wooden lath, which was lying near upon the table, slid towards the pencil, and rose a few inches from the table; the pencil rose again, and propping itself against the lath, the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third trial the lath gave it up and moved back to its place, the pencil lay as it fell across the paper, and an alphabetic message told us—"We have tried to do as you asked, but our power is exhausted."

CLASS XI.

Phantom Forms and Faces.

These are the rarest of the phenomena I have witnessed. The conditions requisite for their appearance appear to be so delicate, and such trifles interfere with their production, that only on very few occasions have I witnessed them under satisfactory test conditions. I will mention two of these cases.

In the dusk of the evening, during a *seance* with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home were seen to move. A dark, shadowy, semi-transparent form, like that of a man, was then seen by all present standing near the window, waving the curtain with his hand. As we looked, the form faded away and the curtains ceased to move.

The following is a still more striking instance. As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished.

CLASS XII.

Special Instances which seem to point to the Agency of an Exterior Intelligence.

It has already been shown that the phenomena are governed by an intelligence. It becomes a question of importance as to the source of that intelligence. Is it the intelligence of the medium, of any of the other persons in the room, or is it an exterior intelligence? Without wishing at present to speak positively on this point, I may say that whilst I have observed many circumstances which appear to show that the will and intelligence of the medium have much to do with the phenomena,* I have observed some circumstances which seem conclusively to point to the agency of an outside intelligence, not belonging to any human being in the room. Space does not allow me to give her all the arguments which can be adduced to prove these points, but I will briefly mention one or two circumstances out of many.

I have been present when several phenomena were going on at the same time, some being unknown to the medium. I have been with Miss Fox when she has been writing a message automatically to one person present, whilst a message to another person on another subject was being given alphabetically by means of "raps," and the whole time she was conversing freely with a third person on a subject totally different from either. Perhaps a more striking instance is the following:—

During a seance with Mr. Home, a small lath, which I have before mentioned, moved across the table to me, in the light, and delivered a message to me by tapping my hand; I repeating the alphabet, and the lath tapping me at the right letters. The other end of the lath was resting on the table, some distance from Mr. Home's hands.

The taps were so sharp and clear, and the lath was evidently so well under control of the invisible power which was governing its movements, that I said, "Can the intelligence governing the motion of this lath change the character of the movements, and give me a telegraphic message through the Morse alphabet by taps on my hand?" (I have every reason to believe that the Morse code was quite unknown to any other present, and it was only imperfectly known to me). Immediately I said this, the character of the taps changed, and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message; but I heard sufficient to convince me that there was a good Morse operator at the other end of the line, wherever that might be.

Another instance. A lady was writing automatically by means of the planchette. I was trying to devise a means of proving that what she wrote was not due to "unconscious cerebration." The planchette, as it always does, insisted that, although it was moved by the hand and arm of the lady, the *intelligence* was that of an invisible being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence, "Can you see the contents of this room?" "Yes," wrote the planchette. "Can you see to read this newspaper?" said I, putting my finger on a copy of the *Times*, which was on a table behind me, but without looking at it. "Yes," was the reply of the planchette. "Well," I said, if you can see that, write the word which is now covered by my finger, and I will believe you." The planchette commenced to move. Slowly and with great difficulty the word "however" was written. I turned round and saw that the word "however" was covered by the tip of my finger.

I had purposely avoided looking at the newspaper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening.

CLASS XIII.

Miscellaneous Occurrences of a Complex Character.

Under this heading I propose to give several occurrences which cannot be otherwise classified owing to their complex character. Out of more than a dozen cases, I will select two. The first occurred in the presence of Miss Kate Fox. To render it intelligible, I must enter into some details.

Miss Fox had promised to give me a seance at my house one evening in the spring of last year. Whilst waiting for her, a lady relative, with my two eldest sons, aged fourteen and eleven, were sitting in the dining room where the seances were always held, and I was sitting by myself, writing in the library. Hearing a cab drive up and the bell ring, I opened the door to Miss Fox, and took her directly into the dining room. She said she would not go upstairs, as she could not stay very long, but laid her bonnet and shawl on a chair in the room. I then went to the dining room door, and telling the two boys to go into the library and proceed with their lessons, I closed the door behind them, locked

*I do not wish my meaning to be misunderstood. What I mean is, *not* that the medium's will and intelligence are actively employed in any conscious or dishonest way in the production of the phenomena, but that they sometimes appear to act in an unconscious manner.

it, and (according to my usual custom at seances) put the key in my pocket.

We sat down, Miss Fox being on my right hand and the other lady on my left. An alphabetic message was soon given to turn the gas out, and we thereupon sat in total darkness, I holding Miss Fox's two hands in one of mine the whole time. Very soon a message was given in the following words, "We are going to bring something to show our power; and almost immediately afterwards, we all heard the tinkling of a bell, not stationary, but moving about in all parts of the room: at one time by the wall, at another in a further corner of the room, now touching me on the head, and now tapping against the floor. After ringing about the room in this manner for fully five minutes, it fell upon the table close to my hands.

During the time this was going on, no one moved and Miss Fox's hands were perfectly quiet. I remarked that it could not be my little hand bell which was ringing, for I left that in the library. (Shortly before Miss Fox came, I had occasion to refer to a book, which was lying on a corner of a book-shelf. The bell was on the book, and I put it on one side to get the book. That little incident had impressed on my mind the fact of the bell being in the library.) The gas was burning brightly in the hall outside the dining-room door, so that this could not be opened without letting light into the room, even had there been an accomplice in the house with a duplicate key, which there certainly was not.

I struck a light. There, sure enough, was my own bell lying on the table before me. I went straight into the library. A glance showed that the bell was not where it ought to have been. I said to my eldest boy, "Do you know where my little bell is?" "Yes, papa," he replied, "there it is," pointing to where I had left it. He looked up as he said this, and then continued, "No—it's not there, but it was there a little time ago." "How do you mean?—has anyone come in and taken it?" "No," said he, "no one has been in; but I am sure it was there, because when you sent us in here out of the dining-room, J. (the youngest boy) began ringing it so that I could not go on with my lessons, and I told him to stop." J. corroborated this, and said that, after ringing it, he put the bell down where he had found it.

The second circumstance which I will relate occurred in the light, one Sunday evening, only Mr. Home and members of my family being present. My wife and I had been spending the day in the country, and had brought home a few flowers we had gathered. On reaching home, we gave them to a servant to put them in water. Mr. Home came soon after, and we at once proceeded to the dining room. As we were sitting down, a servant brought in the flowers which she had arranged in a vase. I placed it in the centre of the dining table, which was without a cloth. This was the first time Mr. Home had seen these flowers.

After several phenomena had occurred, the conversation turned upon some circumstances which seemed only explicable on the assumption that matter had actually passed through a solid substance. Thereupon a message was given by means of the alphabet: "It is impossible for matter to pass through matter, but we will show you what we can do." We waited in silence. Presently a luminous appearance was seen hovering over the bouquet of flowers, and then, in full view of all present, a piece of china-grass 15 inches long, which formed the centre ornament of the bouquet, slowly rose from the other flowers, and then descended to the table in front of the vase between it and Mr. Home. It did not stop on reaching the table, but went straight through it, and we all watched it till it had entirely passed through. Immediately on the disappearance of the grass, my wife, who was sitting near Mr. Home, saw a hand come up from under the table between them, holding the piece of grass. It tapped her on the shoulder two or three times with a sound audible to all, then laid the grass on the floor, and disappeared. Only two persons saw the hand, but all in the room saw the piece of grass moving about as I have described. During the time this was taking place, Mr. Home's hands were seen by all to be resting quietly on the table in front of him. The place where the grass disappeared was 18 inches from his hands. The table was a telescope dining-table, opening with a screw; there was no leaf in it, and the junction of the two sides formed a narrow crack down the middle. The grass had passed through this chink, which I measured, and found to be barely ⅛th inch wide. The stem of the piece of grass was far too thick to enable me to force it through this crack without injuring it, yet we had all seen it pass through quietly and smoothly; and on examination, it did not show the slightest signs of pressure or abrasion.

THEORIES TO ACCOUNT FOR THE PHENOMENA OBSERVED.

First Theory.—The phenomena are all the results of tricks, clever mechanical arrangements, or legerdemain; the mediums are impostors, and the rest of the company fools.

It is obvious that this theory can only account for a very small proportion of the facts observed. I am willing to admit that some so-called mediums of whom the public have heard much are arrant impostors who have taken advantage of the public demand for spiritualistic excitement to fill their purses with easily earned guineas; whilst others who have no pecuniary motive for imposture are tempted to cheat, it would seem, solely by a desire for notoriety. I have met with several cases of imposture, some very ingenious, others so palpable, that no person who has witnessed the genuine phenomena could be taken in by them. An enquirer into the subject finding one of these cases at his first initiation is disgusted at what he detects at once to be an imposture; and he not unnaturally gives vent to his feelings, privately or in print, by a sweeping denunciation of the whole genus "medium." Again, with a thoroughly genuine medium, the first phenomena which are observed are generally slight movements of the table, and faint taps under the medium's hands or feet. These of course are quite easy to be imitated by the medium, or anyone at the table. If, as sometimes occurs, nothing else takes place, the sceptical observer goes away with the firm impression that his superior acuteness detected cheating on the part of the medium, who was consequently afraid to proceed with any more tricks in *his* presence. He, too, writes to the newspapers exposing the whole imposture, and probably indulges in moral sentiments about the sad spectacle of persons, apparently intelligent, being taken in by imposture which he detected at once.

There is a wide difference between the tricks of a professional conjuror, surrounded by his apparatus, and aided by any number of concealed assistants and confederates, deceiving the senses by clever sleight of hand on his own platform, and the phenomena occurring in the presence of Mr. Home, which take place in the light, in a private room that almost up to the commencement of the *seance* has been occupied as a living room, and surrounded by friends of my own, who not only will not countenance the slightest deception, but who are watching narrowly every thing that takes place, Moreover, Mr. Home has frequently been searched before and after the *seances*, and he *always* offers to allow it. During the most remarkable occurrences I have occasionally held both his hands, and placed my feet on his feet. On no single occasion have I proposed a modification of arrangements for the purpose of rendering trickery less possible which he has not at once assented to, and frequently he has himself drawn attention to tests which might be tried.

I speak chiefly of Mr. Home, as he is so much more powerful than most of the other mediums I have experimented with. But with all I have taken such precautions as place trickery out of the list of possible explanations.

Be it remembered that an explanation to be of any value must satisfy *all* the conditions of the problem. It is not enough for a person, who has perhaps seen only a few of the inferior phenomena, to say "I suspect it was all cheating," or, "I saw how some of the tricks could be done."

Second Theory.—The persons at a *seance* are the victims of a sort of mania or delusion, and imagine phenomena to occur which have no real objective existence.

Third Theory.—The whole is the result of conscious or unconscious cerebral action.

These two theories are evidently incapable of embracing more than a small portion of the phenomena, and they are improbable explanations for even those. They may be dismissed very briefly.

I now approach the "Spiritual" theories. It must be remembered that the word "spirits" is used in a very vague sense by the generality of people.

Fourth Theory.—The result of the spirit of the medium, perhaps in association with the spirits of some or all of the people present.

Fifth Theory.—The actions of evil spirits or devils, personifying who or what they please, in order to undermine Christianity and ruin men's souls.

Sixth Theory.—The actions of a separate order of beings, living on this earth, but invisible and immaterial to us. Able, however, occasionally to manifest their presence. Known in almost all countries and ages as demons (not necessarily bad), gnomes, fairies, kobolds, elves, goblins, Puck, &c.

Seventh Theory—The actions of departed human beings—the spiritual theory *par excellence.*

Eighth Theory.—(*The Psychic Force Theory*). —This is a necessary adjunct to the 4th, 5th, 6th, and 7th theories, rather than a theory by itself.

According to this theory the "medium," or the circle of people associated together as a whole, is supposed to possess a force, power, influence, virtue, or gift, by means of which intelligent beings are enabled to produce the phenomena observed. What these intelligent beings are is a subject for other theories.

It is obvious that a "medium" possesses a *something* which is not possessed by an ordinary being. Give this *something* a name. Call it "x" if you like. Mr. Serjeant Cox calls it Psychic Force. There has been so much misunderstanding on this subject that I think it best to give the following explanation in Mr. Serjeant Cox's own words :—

"The Theory of *Psychic Force* is in itself merely the recognition of the now almost undisputed fact that under certain conditions, as yet but imperfectly ascertained, and within a limited, but as yet undefined, distance from the bodies of certain persons having a special nerve organisation, a Force operates by which, without muscular contact or connection, action at a distance is caused, and visible motions and audible sounds are produced in solid substances. As the presence of such an organisation is necessary to the phenomenon, it is reasonably concluded that the Force does, in some manner as yet unknown, proceed from that organisation. As the organism is itself moved and directed within its structure by a Force which either is, or is controlled by, the Soul, Spirit, or Mind (call it what we may) which constitutes the individual being we term 'the Man,' it is an equally reasonable conclusion that the Force which causes the motions beyond the limits of the body is the same Force that produces motion within the limits of the body. And, inasmuch as the external force is seen to be often directed by Intelligence, it is an equally reasonable conclusion that the directing Intelligence of the external force is the same Intelligence that directs the Force internally. This is the force to which the name of *Psychic Force* has been given by me as properly designating a force which I thus contend to be traced back to the Soul or Mind of the man as its source. But I, and all who adopt this theory of Psychic Force as being the agent through which the phenomena are produced, do not thereby intend to assert that this Psychic Force may not be sometimes seized and directed by some other intelligence than the Mind of the Psychic. The most ardent Spiritualists practically admit the existence of Psychic Force under the very inappropriate name of Magnetism (to which it has no affinity whatever), for they assert that the Spirits of the Dead can only do the acts attributed to them by using the Magnetism (that is, the Psychic Force) of the Medium. The difference between the advocates of Psychic Force and the Spiritualists consists in this—that we contend that there is as yet insufficient proof of any other directing agent than the Intelligence of the medium, and no proof whatever of the agency of Spirits of the Dead; while the Spiritualists hold it as a faith, not demanding further proof, that Spirits of the Dead are the sole agents in the production of all the phenomena. Thus the controversy resolves itself into a pure question of *fact*, only to be determined by a laborious and long-continued series of experiments and an extensive collection of psychological *facts*, which should be the first duty of the Psychological Society, the formation of which is now in progress."

LETTER FROM THE REV. SAMUEL WATSON.

AN INTERESTING ACCOUNT OF A SEANCE WITH MRS. MILLER.

From the Rel. Phil. Journal.

ED. JOURNAL.—I cheerfully comply with your request to furnish something for your paper upon the subject of Spiritualism.

Having been requested to call and see Mrs. Miller on Saturday last, I did so. There was no one in her room but myself. She put the slate under the table with a piece of pencil about the size of a grain of wheat. "Rosa L. Shelby" was written on it. When put under again, there was written, "I did live in Memphis; I do wish pa and ma were here; I want to let them know I do live after death; I do not want them to trouble about me, for I am all right." I copied this, and then asked, "Give me the christian name of your father and mother, the name of the street and the number of the house in which you died." When the slate was put under again, this was written, "She has gone sir." After which "Redface" wrote that she would be at the meeting that night, and answer the questions.

Soon after we met, the slate was put under the table, when there was written, "my father's name is Thomas, my mother's name is Margaret. I lived at No. 53 Main street."

I copied this address, and put the slate under the table again, when this was written, "Well, Doctor, I have learned a heap. Will you be kind enough to go and see my father and mother, and tell them not to grieve; that I am all right. Tell them that I do live and that I am happy." "Good night."

I complied with her request next morning and found that Rosa Lelia Shelby died at No 53 Main street, and that the names of her parents was given correctly.

Before Mrs. Miller went into the cabinet one of the iron rings was thrown out through the top of it with such force that it made a hole in the platform over the cabinet about an inch. There could be no hole found in the paper or cambric with which it was lined. I copy from the Sunday's *Appeal* what Mr. Keating the editor says of the

SEANCE.

The light from the small coal-oil lamp which sufficiently lighted the room, was turned down until the surroundings were scarcely to be defined, the medium, meantime having both her hands tied with red cord, which, in obedience to "Red Chief," was sealed with sealing wax, forbidding anything like effort on her part, either to free herself or manipulate any of the articles put in the dark and gloomy cabinet with her. And so tied and seated on one of two chairs inside of it, the curtain of the cabinet was fastened. We waited but a moment, and light was called for, when we found the medium, her hands still tied, with her left arm through the unoccupied chair. This examined into and wonder expressed, the curtain went down again, and was not more than buttoned when "light" was again called for, and in the twinkling of an eye there sat the medium relieved of her burden, sitting as demurely and apparently as unconscious of anything extraordinary as when first she took her place in the cabinet, and this sort of test business was continued for perhaps another hour, during which we saw her with her arms through the armholes of a gentleman's vest, her hands still securely tied together, and with a chair on either arm or both, and sometimes with the basket containing the noisy instruments on the left arm, and additional to one of the chairs. After this we heard the action of the accordeon played, then with bell acompaniment, inside of the cabinet, but eventually outside, the hands, and even the arms of the performer being visible, and both whiter and softer than those of the medium, the writer at no time farther than five or six feet from the aperture of the cabinet, through which the accordeon and the ghostly looking hands were obtruded. Then we had a black hand and a red hand, and finally we had two pairs of white hands, one smaller, were withdrawn, the larger pair were clapped together, and produced a detonation as loud as might or could have been produced by any of those present. And this clapping of hands was repeated three times at the request of all those present, the spiritual hands and arms being as plainly visible as those of the gentlemen present to each other, and remained visible for the space of two or three minutes. Then the curtain of the aperture was raised by one of the spirits, while another endeavoured and did distinctly outline the face of a woman, with a cap on. Then we had the hands and arms exhibited and a perfect bedlam of discordant sounds from the musical instruments, not a few of them being thrown at the auditors with a directness of aim that proved the spirits had lost nothing of precision by their passage into the other world. All this was done at intervals when, as before described, "light" was called for, and the medium was undoubtedly seated, her hands still tied securely and the seal unbroken. A chair pushed out of the cabinet was drawn in again, and musical instruments and bells were taken from the floor, within a few feet of the cabinet, and drawn in for after use. At no time did or could more than a minute elapse, between the performances of the tests and the call for light, the spirits, the medium said, being as anxious to convince us of the genuineness of their work as we were to prove it such. Neither the Davenport brothers, nor the Homes, nor any of the wonder working fraternity have produced such wonderful results with such astonishing celerity as this woman of simple surroundings. No sooner was the curtain down than it was ordered up, the changes being made with a quickness that defied time and human movement to keep pace with. Finally, after nearly four hours of this sort of exhibition, "Red Chief," as we were told, spoke in a tone of voice plainly audible to those in the room, and sometimes while the medium herself was speaking, leaving no room to doubt the presence of a second person. He conversed with each person in turn in broken English, and for the space of ten minutes, when he untied the medium and released her from a tension of mind and body that was more, really, than she should have been called on to endure. Then she retired to the cabinet again, and was so securely tied by the "Red Chief," as to challenge even the skill of Captain Church to untie. Released from her bondage at last, the medium announced the seance, closed, a large iron ring being thrown from the cabinet as she did so, a last and parting salute from "Red Chief," who is as much disposed to fun and frolic, the medium says, as more natural folk. And this closes what we have to say of Mrs. Miller's seances. It is a plain straightforward statement, "nothing extenuated or aught set down in malice." We saw the arms and hands, and heard the voices, whether of spirit we do not pretend to know, being still sceptical on that score, not doubting the medium, but not satisfied but that all these "special wonders" are to be some day explained by a science as yet occult and unknown. Mrs. Miller promises us, soon a sight of the embodied forms of her spirit friends. When they appear we shall, as willingly and as honestly testify of what we see as we do now of those extraordinary manifestations of last night, which defy our powers of explanation upon any known scientific theory."

I will simply add a few words to this testimony. I have taken hold of the hands every night. I have been there and they felt as natural as any I ever felt.

The lady's hand seemed to be about the temperature of mine. Redface's was warmer. He possesses more strength than I do, having tested it on several occasions. I requested Mr. Keating to test it by holding the tabour at the aperture. There was quite a contest between them, but Redface finally took it from him, but turned the cabinet in the effort. His vest after being put on Mrs. Miller in several ways was finally thrown through the top of the cabinet, and, like the ring, made no rent therein.

These and many other things were done, but the *modus operandi* of which I cannot tell. One fact is certain, there is no law of physics of which I have any knowledge, can explain them. I have known for many years that they could do many strange things, but this materialization of hands and arms is an advance of what we had in our investigations here in 1865.

I have not time to attend these seances, nor do I feel much interest in them as the physical manifestations

are but the alphabet of the subject. There are many, however, who have yet to learn their letters, and I would advise such to go and see them and draw their own conclusions. I am after scientific men who pride themselves upon their investigations.

Before leaving the scientific view of this subject, I wish to notice some fundamental principles acknowledged by scientists, which may shed some light upon this subject.

First—There is in man something other than the molecular structure; an intelligent entity structured otherwise than the body, by whose intelligence the material structure of the body is moved and directed.

Second—That this something dwells in the body in the normal condition of its existence, maintaining a certain relationship to the body, and receiving its impressions from and expressing itself upon the external material world, only through the medium of the body.

Third—The general conclusion from the survey of the entire series of the phenomena of this inward something as manifested in dreams, somnambulism, and trance, is that man has a soul as well as a body.

Fourth—That this soul or spirit is a distinct entity, capable of partial severance from the body during life, and entire severance at death, and does not die with the body. The materialists themselves maintain that nothing dies, not even matter to which they limit their recognition; it is, they say, merely a change of form.

If nothing dies; if there is a soul; if we have souls clothed with matter that falls from us and exists for ever, it is a necessary conclusion that the soul can never die, but must still live under conditions of existence adapted to its changed condition. Some of those conditions we know, and others we do not and cannot know. But we know this much, that by the death of the body, the soul must be released from the bonds of the material organs through which alone, while living in earth-life, under certain conditions it could perceive and communicate; and this new condition of itself implies an enormous expansion of intelligence and power. Moreover, the disembodied spirit must be emancipated from the human notions of time and space, and the laws and conditions, by which it was, to a great extent, controlled while embodied with a material organization.

All of this psychology can prove as perfectly as the facts of other sciences are proved.

Progression seems to be a law of the universe, and the soul is doubtless subject to this law. We may, therefore, conclude from these premises endless changes of existence upward and onward for ever.

The visible body is certainly a transitory phenomenon; the matter of which it is composed is ever changing. Something abiding there must be, or the visible body could not continue in existence, but that something cannot be that which meets the eye. And if that which remains is not this, what is it? It is spirit. It is a spiritual existence having form, shape, senses complete, and adapted to the new mode of its being upon which it enters upon its emancipation from its material form, in which it has for a time lived and acted. As a ray of light through a dark room makes visible the illuminated motes of dust floating in it, so this spiritual being is made manifest to the eye by matter passing across it. The spirit being the real man, the material structure being only that through which it acts, in this its infant state of existence. Like the pillar of cloud by day and the pillar of fire by night, which went before the Israelites, it may be that the visible body hides, rather than reveals, the real presence of the person within it. Is the natural visible body capable of a transformation by which the ties of earth may be so far loosened as to allow it to float in air, or become actually invisible without losing its capability of again becoming visible—a transfiguration by which, as a spirit, it may be anywhere in a moment—not by becoming mere disembodied spirit, but by becoming spirit capable of embodiment at another place? There are many well-attested facts which seem to demonstrate the truth of this theory.

That persons have not only been elevated to the ceiling of rooms, carried out at one window and brought in at another, and carried by some unseen power a considerable distance, there can be no doubt if human testimony can be taken in the attestation of facts.

Scientists engaged habitually on dead matter, which they can handle at will and deal with as they please, are disposed to sneer at such things, and at the methods of research pursued by the investigator of the forces of intelligent life, and to discredit his science as being shadowy and unreal, because it has not the basis of a measurable and penetrable substance. None of the forces with which they have such extensive dealings are more perceptible or penetrable than the psychic forces with which psychology is concerned. Materialists know of magnetism, electricity, heat, light, gravitation, only by their action upon the substances of which the observer's senses can take cognizance. It is because the scientist sees certain manifestations of force that he concludes the existence of it, and he learns, or thinks he learns, the nature and qualities of that force by noticing its operations upon the substances coming within its influence. In fact, the psychist knows no more of the magnetic force, or the force of gravity than the psychologist knows of the nerve force, mental force, or soul force. The psychist sees the steel leaping to the magnet in defiance of the laws of gravity, yet he can see nothing, feel nothing passing from the magnet to the steel by which it can be drawn.

Science should seek only the truth. It should shrink from no conclusion, however strange or unpopular; disguise no difficulties. It is bound by the law of honor to make a frank confession of ignorance, and not to be ashamed to admit that there are still mysteries to be unveiled and problems to be solved which they do not comprehend. Let not scientific men, then, sneer at Spiritualism with its facts, even if they cannot comprehend its theories.

First find the facts and then construe the theory upon which they are founded. Do not start out upon scientific inquiry with a theory—the theory will color the facts. Study the conditions requisite to the production of the result, and proceed in strict compliance with these conditions.

You cannot impose conditions upon nature and science. Nothing exists without conditions. Only one who has not studied this subject would demand to impose conditions of his own devising as tests of the truth of an asserted fact. Yet this is done by many in regard to spiritual manifestations. I am often asked why all these things cannot be done in open light? Everyone knows there are some things in chemistry which can be done only in the dark. Many of the spirit manifestations mentioned in the Bible were in the darkness. Many of these are done in the light. And now I ask the scientists of Memphis to go and examine these facts, and give us your scientific explanations of them. I unhesitatingly say that no honest man, who will go and see what is done in Mrs. Miller's presence, can for a moment question the facts than he can any other facts of which his senses are capable of judging. My opinion is that they will soon show themselves in open daylight, and talk to their friends, and that as the little girl Rosa, says to their friends, now "they do live."

SAMUEL WATSON.

Memphis, Tenn.

SOCIAL REUNION AT SANDHURST.

The Freethought and Spiritualistic Association, Sandhurst, held a *soiree* in the Rifles' Orderly Room on Tuesday evening, the 26th May, at which there were about seventy people; and, we also learn, that the evening was spent in a very enjoyable manner, all present being much pleased with the entertainment.

We are in receipt of No. 1 of the "Australian Templar" a monthly journal devoted to Temperance. It announces itself the organ of the organization called "Good Templars" in Victoria. It is a well got up quarto of 20 pages, contains a portrait of Mr. Geo. R. Mott, G.W.C.T., reports and information for the Fraternity, and other matter of more general interest, and is published at the office of the editor, Mr. P. C. Alcock, 41 Swanston St., Melbourne.

MR. C. H. FOSTER, THE MEDIUM.

THE closing month witnessed the departure from among us of a man who, whatever may be our personal opinions, we must all admit has not left us quite the same as he found us, but has stamped his influence upon many an individual and upon many a home. We think it may be safely asserted that no other man coming to us a stranger, and residing among us only for the short space of two months, has ever succeeded in reaching out so far and wide into the hearts and minds of our community as Mr. C. H. Foster. In the last few weeks of his stay here he was visited by hundreds of persons, every one of whom went away so far impressed with what they saw as to talk extensively of their experiences, and to seek to compare them with those of others. The truest friends of Spiritualism could desire nothing more than this. We do not seek to convert; we desire to investigate and to test. True, the the theories have been amusingly various, and some of them amusingly weak, by which these different individuals have sought to explain the things they saw and heard. Unconscious cerebration, psychic force, brain reading, clairvoyance, mesmerism, humbug, spirit influence, have each and all served the turn of many inquirers. Now, surely, where there is so much smoke there must be some fire; where so many explanations are more or less available there must be something to be explained. There is a maxim current among homœopathic practitioners, and to be found in most of their hand-books of medicine, that in selecting a remedy, care should be taken to choose first that one which will cover the greatest number of the symptoms present. It is on the face of it a common sense rule, and one which no doubt experience has forced upon the doctors. We propose to select our explanation of Mr. Foster's remarkable powers upon the same principle. Unconscious cerebration will not explain the incident that happened to an acquaintance of our own and his companion. They had each written before they left their own homes, a separate number of names on the usual folded slips of paper. These they purposely mixed together, so that neither could distinguish his own slips from his friend's. During the seance, Foster said "Catherine C. is present, and addresses you," turning to the gentleman who had written that name; "she died recently—last Monday, indeed." As he spoke, our friend saw the head and features of the lady in question appear distinctly, near the medium's head, so that he at once recognized her. Was this his fancy? No; for, strangest of all, his companion, who had never seen her, saw her at the same moment and in the same spot, so plainly that he accurately described her appearance! Neither of these gentlemen were Spiritualists.

Psychic force will not explain the following incident, vouched for by "Clericus" as happening to himself. He had written the name of a friend whose deathbed he had attended. Foster had given the name correctly, and was about answering a question as to the mode of the death, when he exclaimed, "Stay, this spirit will enter and possess me!" Instantly the whole body was convulsed and strangely agitated. Another change, and there sat the counterpart of the departed, stricken down with complete paralysis, just as he had been on his deathbed. The very features and expression, and the kind of paralysis, were exactly represented; and the palsied hand was extended for his friend to shake it, just as it had been at the time of death. Brain-reading does not account for the many, many instances recorded, in which the medium persistently contradicted his visitors, and gave names, dates and circumstances, which they thought were erroneous, but which they afterwards proved to be true. Clairvoyance does not explain how a lady's pocket-handkerchief could be taken from her hand, and dropped *from near the ceiling on to the table* before her, tied in three knots. Biology throws no light upon the following incident, which we know occured. A gentleman who purposed visiting Foster, received from a person employed in the same commercial establishment, a folded paper on which was written a name unknown to him, and promised to place it before Mr. Foster with his own papers. Some time elapsed before he went; the paper and the promise went quite out of his mind. During the seance Foster said that a spirit was present who announced himself as John Duthie. No one present claimed such an acquaintance. "He declares," said Foster, turning to our friend, "that you ought to have sent for him." "I do not know him," was the reply, "can he give me any circumstances by which to identify him?" "He was lost at sea, in such and such a ship." Still no recognition, and the matter was allowed to pass as one of Mr. Foster's failures. Some time after, however, the person who had entrusted the folded paper to our friend inquired into the result of the seance; then, for the first time, he remembered its existence and apologised for his neglect. "What name was on your paper?" he asked, "John Duthie," was the answer, "he was a countryman of mine, and was lost at sea between here and England." On further inquiry, it turned out that even the name of the ship had been given correctly. The theory of all Mr. Foster's success being due to humbug is no explanation at all, therefore we dismiss it without further notice.

Spirit influence, with its many fluctuations and variations, as yet but little understood, alone explains all the phenomena, even his failures. These last we take to have never been duly weighed as evidence in his favour. Had Mr. Foster been able to do, what he sometimes did succeed in doing, only by his own unassisted powers, whatever they might be, these failures never would have occurred at all. Sometimes, however, there were utter and complete failures, failures which took place with ardent and expectant Spiritualists, as well as with sneering sceptics. They afford to us the one confirming link that would otherwise have been wanting in the chain of evidence, which goes to prove that Mr. Foster, when unaided by some intelligence extraneous to himself, which did all his wonders for him, was as powerless as any of his visitors. Foster and the circle alone were quite inadequate to produce any remarkable results. Something more was necessary, then the results were remarkable enough. What was that something more? We have carefully examined all the so called explanations, and we find only one that explains anything more than mere parts and fragments of the phenomena exhibited. If besides the visible mortals present there were also invisible intelligences, who possessed a limited and variable, but altogether peculiar power of working through Mr. Foster's organism, then—when they were present; the results were commensurate with their power and intelligence—when they were either weak or absent, the results were correspondingly feeble or *nil*. This, and this alone, is the one explanation which covers the whole ground. We accept it, therefore, until we find a better one. Then, and not till then, we will abandon it.

We would, however, warn our readers against the superstitious folly of attributing to Mr. Foster supernatural powers. He claims none such, and assuredly possesses none. His powers are purely natural or physical. They belong, it is true, to a domain of nature as yet but little understood, because it has, till lately, been persistently set apart as too sacred for man's reason to investigate it. This way of treating the subject has involved it in ever increasing mystery, and plunged mankind into deeper and deeper ignorance. It is quite time that we were prepared to inquire into all things calmly, dispassionately, and fearlessly; yet it seems very difficult to obtain such an inquiry for any new topic which runs counter to the current thought of the day. Certainly the manifestations given through Mr. Foster have not been treated in any such calm and dispassionate spirit by the larger proportion of those who have assumed to criticise them. Not a few, indeed, have borne their testimony bravely and manfully, that, having gone to him as sceptics and scoffers, they have come away convinced at least that there was much more to investigate than they had anticipated. But the press—and the press is powerful to mislead, as well as to express public opinion—has generally given the preference to those writers who were more witty than wise as to what Mr. Foster *might* have done, but did not do, and *how* he might have done it, but they did not see him do it. In short, Mr. Foster has met, in Melbourne, with some cordial supporters and some sincere converts, with a host

of would be clever critics and misrepresentors—many of whom have done little more than write themselves down as asses—and with a few, a very few, hard-headed and honest judges, who have been only so far moved by what he showed them as to admit, that there really are more things between heaven and earth than *their* philosophy can yet account for. He has thus fared as every medium, who comes at all prominently before the public, must expect to do. Mediums, from the very nature of their work, form that portion of the van-guard of Spiritualism which must always bear the heaviest attacks of all our enemies. The work that Mr. Foster has accomplished in Melbourne is, also, a type of that which mediums have everywhere to perform for the cause. Slandered, sneered at, and misrepresented, they must needs suffer continual personal annoyance; but they cannot anywhere do their work simply and honestly without leaving behind them a light that will never fade, a knowledge of facts that when once known cannot be forgotten or ignored, and a desire to investigate more fully, more carefully, and perhaps more fairly, which is all we ask of our bitterest enemies.

THE CRITICS.

From critics we need hardly look for fairness. To write with a bias, more or less virulent, seems a part of their trade. The critic, in taking up a subject, must chalk out a plan upon which to discuss it; must select a point of view, as it were, from which to paint his picture. But if this is true of critics in general, how much more palpably is this the case with the critic of Spiritualism. He seats himself upon Mount Bunkum with a hardihood that would be creditable in a better cause. He proceeds to dash off the outlines, and fill in the lights and shades, with confidence that those for whom he paints will recognise the sketch as a truthful one, from the fact of their own familiarity with one-sided views.

The *Australasian* of May 9th quotes a large part of the article in the *Quarterly Journal of Science*, by the Editor, Dr. Crookes, F.R.S., entitled "Notes of an Enquiry into the Phenomena called Spiritual;" but, by way of stinging the life out of the article in question, remarks:—

"To believers in the Spiritualist theory the authority of Dr. Crookes will appear strong confirmation, while to sceptics the evident thorough-going adoption of Spiritualism by Dr. Crookes will only go to show how little avail are high scientific attainments in a special branch of enquiry, to qualify a man for the judicial task of investigation on a subject so calculated to stimulate the imagination, and to evoke what latent tendency to superstition the mind may contain."

What call was there for this ill-natured insinuation, that Dr. Crookes' scientific attainments were confined to a single branch, and that he was therefore not qualified to enter upon the investigation of phenomena outside of that? Will this narrow and obstructive course further the cause of truth? Far from it. Nor is there any indication in it that the furtherance of truth is the object in view.

And Professor Huxley, who has theorized so learnedly on Protoplasm, in his answer to the Dialectical Society, declining their invitation to co-operate with their Committee for the investigation of Spiritualism, must needs have his fling at the new (or old) branch of science, which he did not happen to invent.

"I take," says he, "no interest in the subject. The only case (mark that!) of Spiritualism I have had the opportunity of examining myself, was as gross an imposture as ever came under my notice. But supposing the phenomena to be genuine—they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category. The only good that I can see in a demonstration of the truth of Spiritualism, is to furnish an additional argument against suicide: better live a crossing sweeper, than die and be made to talk twaddle by a medium hired at a guinea a *seance*."

Now this is, of course, meant to be very smart and severe. But from what a narrow ground does this man of science presume to sit in judgment upon Spiritualism. He has examined *one solitary case*, which proved to be an imposture. He reminds one of the unsophisticated child of the Emerald Isle, who found a counterfeit shilling by the way-side; and sometime afterwards found a genuine one peeping at him from a nook near by as he passed. "Arrah," says Pat, "I was chated by your brother, but I'll not be so green again in a hurry." Is the Professor of Pat's opinion, that the existence of a counterfeit is *prima facie* evidence that there is no true coin? In fine, is this criticism, or —balderdash?

Contrast with this the opinion of Dr. Davey—a humbler, but perhaps a wiser man.

"It gives me no small satisfaction," he says, in reply to a call from the same committee, "to find that the subject of Spiritualism is about to be duly investigated by a competent tribunal. I have been engaged in the investigation—the practical investigation—of Spiritualism since the summer of 1862. I have, during the past six or seven years, attended scores of *seances*; have satisfied myself not only of the mere abstract truth of Spiritualism, but of its great and marvellous power for good, both on moral and religious grounds. The direct and positive communications vouchsafed to me from very many near and dear relatives and friends, said to be *dead*, have been of the most pleasing yet startling character; and these have not only removed whatever doubts did once belong to me, but have convinced me of many great and solemn truths in regard to the future of man, which, anterior to 1862, were altogether ignored by me, and deemed scarcely worthy of the nursery."

There breathes the spirit of the earnest inquirer after truth and light. To such a mind all truth is one. There was some reason to hope as much from the advocate of the protoplasmic theory. A man brave enough to stand sponsor for a principle that flew in the face of so many conservative prejudices, should have been above the possibility of sneering at what he had not examined. And this leads us to remark, that those who have devoted most attention to the investigation of Spiritualism are almost invariably modest in their expression of opinions adverse to those commonly received. It is the gentleman who has been to see Foster once, or perchance twice, that is convinced, "he knows it all." Dr. Davey speaks of it clearly and firmly, but not arrogantly, after seven years' practical investigation. But Professor Huxley awards it his annihilating sneer, after having examined a single case—and that confessedly an imposture! In our infantile days we were given to understand, on good authority, that one Jacky Horner, selfishly sitting in a corner, eating a Christmas Pie,

"Put in his thumb,
And pulled out a plum,
And said, what a brave boy am I!"

The nursery rhyme, not otherwise pertinent to the subject, is recalled to mind by the absurd self-sufficiency of the Professor of Protoplasm, in writing to a committee of gentlemen quite as capable as he of forming a judgment upon the subject in hand. May he mend his manners, if he do not accept Spiritualism.

One of our Melbourne dailies, in its leading columns, declares that Spiritualist mediums shun the light, and avoid investigation of the phenomena connected with their seances; that scientific men have difficulty in obtaining opportunities for such investigation. Now, the mildest name for this is misrepresentation. It grossly falsifies the facts. The writer surely had not read the report of the committee of the Dialectical Society of London, for the book contains abundant evidence that mediums do not shrink from the closest inquisition, and that Spiritualists hasten to facilitate and assist any sincere and earnest effort to reach the truth in this regard. We can confidently refer the gentleman to that notable publication, feeling sure that he will not venture to repeat his assertion, after a careful reading of it. And while he is reading, for the correction of this false impression of his, he will do well to peruse the editorial of Dr. Crookes in the *Quarterly Journal of Science*, republished with this issue of the *Harbinger*. Speaking of the percussive sound heard in the presence of Miss Kate Fox, Dr. Crookes remarks:—

"For power and certainty I have never met with anyone who at all approached Miss Kate Fox. For several months I enjoyed almost unlimited opportunity of testing the various phenomena occurring in the presence of this lady, and I especially examined the phenomena of these sounds. With mediums generally, it is necessary to sit for a formal *seance* before anything is heard; but in her case it seems only necessary for her to place her hand on

any substance, for loud thuds to be heard, like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree—on a sheet of glass—on a stretched iron wire—on a stretched membrane, a tambourine—on the roof of a cab—and on the floor of a theatre. Moreover, actual contact is not necessary. I have heard these sounds proceeding from the floor, walls, &c., when the medium's hands and feet were held—when she was standing on a chair—when she was suspended in a swing from the ceiling—when she was enclosed in a wire cage—and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon—I have felt them on my own shoulder, and under my own hands—I have heard them on a sheet of paper, held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could devise, until there has been no escape from the conviction that they were true objective occurrences, not produced by trickery or mechanical means."

This unvarnished story surely manifests the most untiring patience on the part of both medium and the testing scientist. In numerous instances on record has this disposition to facilitate investigation been repeated. And we believe that no sincere inquirer after truth need fail in finding abundant opportunities for trial. Spiritualists themselves are constantly investigating and testing the various phenomena. As a rule they have held a place among the incredulous, until there was no longer standing room for a doubt in their minds. They have been like the Apostle Thomas—not willing to believe until their senses, and reason founded thereon, had been convinced. And it is this class of persons that the critics set down sweepingly as credulous fools! It is the tireless and patient and ill-rewarded mediums who in the same manner are classed as knaves, unwilling to come to the light, shunning investigation.

The *Australasian*, while omitting portions of Dr. Crookes' article, was not so unfair as to omit altogether his clear statement, THAT MOST OF HIS EXPERIMENTS WERE CONDUCTED IN HIS OWN HOUSE, where collusion and trickery were next to impossible. The furniture was his own familiar furniture, and not at all in the habit of cutting such astounding capers as he witnessed when mediums were present. Mr. Foster, also, while in this city, was frequently invited to the residences of the incredulous as well as the credulous, and the phenomena upon such occasions were quite as satisfactory, and sometimes more so, as in his own little parlour in Spring street. One gentleman in high official position invited him to his own house, and took occasion to invite a large number of personal friends to witness what was to take place. The particulars have not transpired, except in a general way. Was this shrinking from the light? Did this show an unwillingness to have the phenomena investigated, on the part of the medium?

In some of the experiments and manifestations *darkness* has been found to be essential; and this is a prolific source of suspicion to critics. But we have never heard objection made to the invariable process of manipulating in a dark room the negative of the ordinary photograph. Why do we not hear frequent complaints against these works of darkness? because it is well-known that light acts prejudicially upon the chemicals used, and the plate is for this reason shielded from it until the fragile lines of the sundrawn picture have been "set" by the process of the acid bath. Moreover, most of the experiments of Spiritualism, like those of other sciences, require quietness and seclusion, rather than the publicity of the crowd, or the presence of those who come out of mere idle curiosity, or to find occasion to jeer at it. The only excuse for occasional publicity is the desire to rouse a more general interest; but it eventuates in quite as much harm as good, and is of very doubtful utility. An astronomical observatory is not the place for a popular entertainment, but for close and quiet study; and so also is the chemist's laboratory, or the scholar's studio. Spiritualism is in its experimental state, and likely long to remain so. We are yet only on the threshold of by far the grandest of the sciences; and while there is room for all to enter in and investigate, such inquiry is incompatible with crowds or noise, or any frame of mind other than that of the sincere and earnest searcher after truth. To such we say, come and we will do you good. We do not ask you to leave behind your powers of discrimination between the genuine and the false. On the contrary, it is to sift and separate these that many of our experiments are instituted. But we say to you, as a spirit on one occasion said in New York, "Boys of the Press, don't colour these facts." We are still feeling our way carefully, in but faint light; and, you know things are not seen clearly in the early dawn. Some that seem true to us may yet turn out to be *only* seeming; while some that appear absurd to you may yet prove to be living verities. Understand, too, that this is your work, as well as ours. We lay no claim to monopolize the investigation, or the benefits to accrue therefrom. They are free to all as the air we breathe and the water we drink. Form your own circles of inquiry, and pursue the straightforward course of truth-seekers, and rest assured of success in that quest.

THE OVENS CONTROVERSY.

Spiritualism has been attracting some attention in the Ovens district lately. Drs. Röhner and Mueller, having visited Mr. Foster and obtained some satisfactory tests, sent accounts of their experiences to the *Ovens and Murray Advertiser* and *Federal Standard*. Their letters were criticised in editorials, and also by a Mr. Darvall, who, whilst admitting he had not investigated the subject, yet assumed that he knew all about it, and proceeded on this assumption to the demolition of Dr. Röhner's premises and evidences. He had, however, mistaken his mark, for the Dr., in a letter published in the *Federal Standard* of May 6th, exposes the fallacy of Mr. Darvall's position, and subjects him to scathing criticism, cutting the ground from under him, and leaving him without a leg to stand upon. The controversy, by eliciting several interesting facts, will probably be the means of inducing the thoughtful reader to look further into the subject.

THE MISSIONS OF SPIRITUALISM.

1. To afford demonstration of the fact of the immortality of the soul, and so to arrest the materialistic tendencies of modern philosophers, and to disarm death of its terrors.

2 To throw new light on the moral government of the visible universe by invisible agencies; to furnish fresh proofs of the perfections of the Almighty; and to dispel doubts of the efficacy of prayer by disclosing its true philosophy.

3. To supplement the ancient revelations of the future state. To prove the unbroken continuity of conscious existence and personal identity in the mental condition of the departed, and their ability and inclination to open communications with those whom they have loved and left on earth.

4. To disclose and promulgate the conditions and laws of such open communication, and to cause the experience of the most highly favoured few to be utilised for the benefit of the less highly favoured many.

5. To teach that the best preparation for our future state is a life of energy and activity, lived up to the physical, moral, and intellectual standard attainable in this world, by the harmonious development and adequate exercise of all the faculties with which each man is individually endowed, and that, while it is well to direct special attention to the cultivation of special aptitudes, none of the higher faculties can safely be left uncultivated.

6. To vindicate and revive the time-honoured belief that the protection of guardian angels is still, and has ever been accorded to mankind, and to prove that these willing workers exert an occult influence even upon those who are wholly unconscious of their presence, and utterly ignore their agency; and that their special mission is to keep alive the still, small voice of conscience, and flash bright thoughts into the head, and pure and holy aspirations into the heart, so long as their benign influence is not repelled by obstinate persistence in the path of transgression. That they are, indeed, willing workers of all good works in the spirit world, ever ready to aid those who need their aid in all things needful for their temporal and eternal welfare.

7. To vindicate and revive the belief, as old as the days of Hesiod, that our guardian angels are the spirits of our departed fellow mortals, who, having once inhabited our earth, have their experience of the troubles of life to guide them in ministering to us.

8. To rectify the current misconceptions of the powers of evil, and to prove to the world that the Prince of Darkness employs innumerable agencies, made ready to his hand by the rulers of the world in which we live, inasmuch as the hosts who do his work are the undeveloped spirits who have passed unpurified from earth life into the spirit world, whence they gladly return to earth to gratify their own evil passions by inspiring men of like passions with themselves with evil thoughts and impure desires.

9. To convince the world that the powers of evil will eventually be conquered by the invisible hosts of the Almighty, when the end of the present dispensation shall have come, but not till after the earth shall have been desolated by terrible wars, which, within the brief period of ten years from the present time, will have ceased for ever, if the world will but believe in the power of the angel world to deliver them from their invisible foes.

10. To revive and place upon a national basis the practice of praying for departed friends, by disclosing the fact that they often yearn for human sympathy, and are conscious of its being accorded them; and that if they have not yet risen to the happier spheres, and are still earth-bound spirits, messengers of mercy and love may be sent to aid them in answer to our petitions.

11. To prove to the world that the state of the soul after its departure into spirit life is not fixed final and stationary, but a state of progressive and eternal development, not a state of rest and idleness, but a state of energy and activity in which all its mental powers cultivated on earth will find suitable employment, and in which many other faculties now dormant will be developed—a state much more closely resembling our own than has heretofore been conceived of. To show in short that the world has been heretofore left to look forward to rest in heaven, as being the way in which it could best be taught to realise the soul's release from many of the physical sufferings of the earth-life which are intended for the purification of the spirit.

12. To make clear to the world that the day of death is the day of judgment, and that the prevalent belief in the resurrection of the body is due to a misconception of the fact of the resurrection of the Spiritual body which is coincident with the death of the mortal body.

13. To throw light on many most important physiological questions involved in the relations of the indwelling soul and spirit to the mortal body; to wit, the action of the mind upon the brain, and the action of the brain upon the nervous system.

14. To discover and promote the development of whatever faculties may be latent in human nature, and thereby to show that the unfolding of higher and nobler faculties is the ultimate destiny of every soul of man.

15. To extend the domain of science to the realms of the invisible, the impalpable, and the imponderable, and to supersede the supernatural by proving that the occult mysteries of human nature heretofore deemed beyond the reach of human intellect, if not forbidden to human research, are destined to be revealed to the truth-seeker, to the unspeakable advantage of humanity.

16. To dissipate erroneous views of the distinction between science and religion, and to build up a new Church based on the identity of religious and secular knowledge.

17. To winnow the wheat of truth from the chaff of theology, and reconcile antagonistic creeds by eliminating their errors, and making manifest the spiritual truths which underlie all systems of religious belief in the world.

18. To encourage willing works of love, mercy, and charity upon earth.

19. To promulgate a sounder system of political economy calculated to remedy many crying social evils.

20. To remedy the evils resulting from excessive irregularity in the distribution of wealth under the present system of social and political economy which has made the rich too rich and the poor too poor.

21. To sow the seeds of a general reformation of morals, and bring about the cure of moral and physical diseases in the way which nature would be found to prescribe when her occult laws come to be understood.

22. To bring about a more rational observance of the day of rest and recreation by a more liberal application of the maxim that the Sabbath was made for man, not man for the Sabbath, a maxim which is opposed to the common practice of making it a fast day.

23. To introduce a sounder system of education by directing more special attention to the discovery and cultivation of the natural gifts of our children, and by encouraging the general teaching of the elements of physiological and psychic science in our elementary schools, and seeing that an intelligent appreciation of these subjects is essential to the attainment of the highest physical, moral, and intellectual development—

24. To vindicate, popularise, and perfect the much neglected but most important sciences of phrenology and physiognomy, and introduce them into our national schools and seminaries, with a view to the utilising to the utmost of our educational resources, and to the great benefit that would accrue to society if the practical use of these sciences in dealing with their neighbors were understood by the people at large.

25. To suggest reforms in the principles of our criminal legislation, and in the practice of our penal establishments.

26. To reform the principles of our lunacy legislation and the practice of our lunatic asylums.

27. To bring about the liberation of many sensitives and mediums now wrongfully incarcerated in these asylums on account of their possessing faculties not comprehended by the faculty, and who, if liberated, under judicious treatment, would prove to be some of the most useful members of society.

28. To inaugurate extensive sanitary reforms by enforcing the more general application of the principle that prevention is better than cure, and by suggesting radical improvements in the principles and practice of the healing art. Such improvements may consist in the introduction of more scientific methods of using resources provided by the beneficent action of the laws of the world of spirits, in the suggestions of novel applications of the use of changes of temperature, and of the uses of air, light, and darkness, in the disclosure of the use of many simple remedies at present unknown to the world, and of the efficient use of many hitherto misused drugs, and in the development of the remedial uses of electricity and magnetism, which, although of late introduced by a few enlightened practitioners, are still ignored by the faculty at large.

29. To suggest reforms in the principles upon which our hospitals are conducted, and to bring their practices more into harmony with the laws which nature prescribes.

30. To revive the ancient practice of healing by imposition of hands, and to build up as a science that beneficent art, as ancient as the world itself, which is known among us by the modern name of "mesmerism;" an art which is empirically practised all over the world under various names, but whose sphere of usefulness would be vastly enlarged, if the principles which lie at the root of the practice were made to yield their secrets to scientific research.

31. To revive and popularise the ancient practice of cremation, which is so preferable to burial, from a sanitary point of view, and which will be useful to make the world understand that the body will not rise again in flesh, but in the spirit.

32. To minister consolation to the bereaved, and prove that it would be more rational to mourn for the survivors.

33. To suggest reforms in the principles of our Poor Law Legislature, and remedies for the terrible evils of our work-house system.

34. To cause the rights of the laboring classes to a larger share of the produce of their labor to be conceded.

35. To improve the condition of the laboring classes in

this country in the matter of wages, in the matter of dwellings, in the matter of education, and in the matter of well-doing in the world; and especially to ameliorate the condition of the workers in factories, mills, mines, and mineral workshops and manufactories dealing with poisonous materials, who sacrifice their health for hire, and who will not help themselves; and those who labor in the stinking workshops of private tradesmen who will not help their workpeople. We are not blind to the fact that the attention of the Legislature has of late been directed to these crying evils, but we know that Legislation has been powerless to eradicate them, and we believe that it will continue to be powerless until the true principles of action come to be better understood; and these principles we believe it to be the mission of Spiritualism to inculcate.

36. To raise the standard of humanity, and improve the physical and mental conditions of future generations, by directing attention to many questions relating to marriage, and the psychological influences affecting unborn babes which have been so grievously overlooked, to the great detriment of the human race, and especially effects resulting from marriages effected from mercenary motives, and from the irregularities incidental to the more or less nominal celibacy of so large a percentage of the population.

37. To cause the rights of woman to be recognised to the full.

38. To cause the wrongs of woman to be redressed to the full.

39. To open the churches of England to the free use of the laity for the secular instruction of the people on week days and Sundays, after the brilliant example recently set by the Dean of Westminster, and to show that all truth, all knowledge, and all wisdom may fitly be taught therein without profanation from the pulpits hitherto monopolised by the clergy, but hereafter destined for the free use of faithful mediums.

40. To inaugurate a universal missionary work with a view to make the world wiser and more willing to render efficient help to the poor, the weak, and the afflicted, wherever they are to be found, and generally to do the work of the spirit-world in amending the evils of the world in which we live.

41. To teach that the last will be the first in the Kingdom of Heaven, if the last is the most deserving in the world of spirits, and has been the most deserving in the earth-life; and that the first in earthly honors will be the last in spirit-life if he have now no higher place by his own merits.

42. And generally to enlighten the world in all matters in which the occult influence of spiritual agency has been heretofore ignored.

A GOOD TEST OF SPIRIT INTELLIGENCE.

Now that the "unconscious cerebration" theory is so frequently revived by Sceptics, to account for the mental phenomena of Spiritualism, the following extracts from a letter recently received from a friend at Castlemaine, will not be uninteresting:—

"We sat some time before we had any manifestation, and I thought we were going to have a blank night, however at last the table commenced to move, and after a little while spelt out what appeared to us, a complete jumble of unmeaning words, but the last word being 'Modena,' one of the sitters (who was a German), made the remark that it was most likely Italian, that city being in Italy, and although all laughed at the idea, it was determined to get it translated if possible, which was done, and this is it, "Let not your heart fear, you are in good keeping," giving name and place. I have no doubt this message was for myself, I acting as Medium, and under the circumstances you can see how applicable it was. It was a most convincing proof that it never came from the minds of any of the sitters, for not one was acquainted with Italian, and it was a mere guess of Mr, K—s' the name of the place "Modena" suggesting the connexion with Italian."

We have met with many instances in our experience of persons writing in languages unknown to them, and which they were totally unable to translate.

VICTORIAN ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

SUNDAY EVENING SERVICES at the Masonic Hall, Lonsdale Street, (opposite the Hospital.) 7 p.m. Sunday, June 7th, Musical Service.

The Progressive Lyceum meets as above at 11 a.m., enquirers and friends of the movement are invited to attend.

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Subscriptions date from September to August.

Printed by E. Purton & Co., at their Office, 106 Elizabeth Street, Melbourne for the Proprietor, W. H. Terry, and published by him at 96 Russell Street South, Melbourne.